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No.

RESERVE
STORAGE



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THE
MISSIONARY HERALD.

VOL. LXXXV. — SEPTEMBER, 1889. — No. IX.

THE receipts for the first eleven months of the financial year from donations were about \$9,000 less than those from the same source during the corresponding period of the preceding year, and from legacies about \$28,000 less, a total falling off of about \$37,000. The last month is always the most critical one as related to receipts. Let every effort be made by the friends of the Board that the donations from churches and individuals may be largely increased, so that, if possible, they may exceed those of the preceding year. The books of the Treasurer will be kept open as usual for all contributions intended for the present year, *during the first week of September.*

WE have no confirmation of the telegram which appeared in the daily press of July 30, concerning an earthquake on the island of Kiushiu, Japan, which is said to have destroyed many lives and a vast amount of property in the city of Kumamoto, where several of our missionaries reside. There has not been time to hear from Japan by due course of mail, and we trust that nothing of such a serious nature as reported has occurred. In all probability the Messrs. O. H. and S. L. Gulick and Mr. Clark and their families had left Kumamoto prior to the date named to attend the annual mission meeting on Mount Hiyeizan.

IT is an occasion for rejoicing that the British House of Commons has passed a resolution acknowledging the fact that the fiscal system of the government of India is responsible for the increase in distilleries and the opening of liquor and opium shops, and calling upon the government for immediate action in reference to the abatement of these evils. *The Bombay Guardian* affirms that under the recent policy of the government in reference to licensing the sale of liquors the number of consumers has doubled in ten years. While this is the case the number of the drinkers is as yet not more than fifteen per cent. of the population. How long will it be before Christian nations will learn to act on Christian principles?

THE fidelity of some Chinese converts may be learned from a nickname given a few of them living near Shao-wu. They are there called the "Kneel-in-bed sect," and some heathen declared that the Christians always went to sleep on their knees. In the place and at the time when their neighbors would suppose they would be asleep, these Christians were at prayer.

SINCE the letters given on another page from the West Central African Mission were in type another mail has arrived, but it brings no special news. The health report is fairly good, though some of the members of the mission have been suffering from fever. Mr. Arnot, the Scotch missionary, and his party, on their way to the Garenganze, had arrived at Benguella, but found themselves unable, as are our own missionaries, to secure porters for the interior. Mr. Sanders' efforts with King Kwikwi to induce him to supply carriers were at one time supposed to be successful, the king promising as many carriers as were needed; but shortly after he changed his mind and said he was going to war speedily. The discovery of a new and superior kind of *caoutchouc*, which brings a good price at the coast, is likely to interfere seriously with the transport of missionaries and their supplies into the interior. It is said that a porter can obtain for the delivery at Benguella of a load of this india-rubber as much cloth as he can carry back to his home. As long as this profitable trade continues (and there seems to be no likelihood of its ending) it will be exceedingly difficult to find carriers, and our missionaries are seriously embarrassed. Mr. Arnot has a plan for purchasing mules at Santiago, but it is a question whether this experiment will work well.

ON the fourth page of the cover of this number will be found a notice from the Committee of Arrangements at New York concerning the approaching Annual Meeting of the Board, giving particulars as to rates of fare from different points; also, as to accommodations which may be secured in hotels and boarding-houses. The Committee desire to aid in every way possible those who need their assistance in securing accommodations. In one of their recent letters they say: "It is greatly desired that there be a large attendance at this meeting, held in our city for the first time since 1832, and that the meeting be one of oldtime power and enthusiasm." The arrangements made as to fares and accommodations are certainly favorable, and we trust that the hopes of our friends in New York in regard to the meeting will be fulfilled.

MR. BATES, of the East African Mission, finds in the new station at Bembe, where he is now well settled, that a bell would be of material advantage in marking definitely the time and place of religious services and in attracting the natives to regular attendance. For about \$50 a bell that would meet the need can be provided, and any friend sending to us this sum for the purpose may be assured that he is furnishing real aid to the missionary work.

RECENT letters from the West Central African Mission allude to some utterances of the natives in reference to the death of Dr. Webster, which bear witness not only to the excellence of this missionary who has fallen, but also to the warm-hearted devotion of the people. Mrs. Stover speaks especially of the bearing of the wives of two of their converts, who wept day and night as the sad tidings were brought to them, and of one of the young men who said, "My heart is like a great sore which throbs with pain all the time." Our missionaries were greatly comforted in their affliction by the evident sincerity of the sympathy manifested by the natives about them.

SIMULTANEOUS MISSIONARY MEETINGS IN MASSACHUSETTS. — In the August number of the *Missionary Herald* we gave notice of the proposed union missionary meetings to be held throughout Massachusetts during the week beginning September 29, and we promised to give further information this month. Our Methodist brethren, with whom the suggestion originated (so far as Massachusetts is concerned), have already made arrangements for a large number of meetings, and circulars have been sent to all their churches asking them to enter heartily into the plan. Our Baptist brethren have already pledged their coöperation, and it is expected that all their churches will share in these meetings. The time selected is believed to be quite favorable for our Congregational churches, as an earlier date would be too soon after the summer vacation, and the National Council and the annual meetings of the American Board and the Missionary Association will take place immediately after the time named. In the course of a few days, circulars will be sent to the pastors of the Congregational churches in the State, stating more fully the plan proposed. The officers and the Prudential Committee of the American Board most heartily concur in the suggestion that an entire week be given to the purpose of making all our people better acquainted with the needs of the heathen world, with the work which our great missionary societies are endeavoring to do, and the imperative demand for more money and missionaries, that we may hasten the coming of Christ to the millions who as yet have not known of him. So far as is possible, the secretaries of the American Board and returned missionaries will respond to calls for assistance during the week named, but the responsibility for arranging and securing enthusiastic and successful conventions must rest with the pastors and other friends of the cause in the several cities and towns. Secretary Creegan, whom we rejoice to welcome back after his brief trip abroad, will be glad to answer any inquiries and to render such assistance as he can, to the end that the proposed programme may be successfully carried out.

THERE are several schools at the Hawaiian Islands which desire teachers, both male and female, either as principals or assistants. Such teachers will receive their support from the residents at the islands, and the schools are in no sense "mission schools," but the American Board is much interested in securing for them efficient Christian teachers, men and women of character, ability, and experience. Any persons who are qualified and are desirous of entering upon this form of service at the Hawaiian Islands may send their communications to Secretary Judson Smith at the rooms of the American Board, Boston, who will transmit them to Honolulu.

MR. McNAUGHTON, of Smyrna, sends a hearty message of thanks to those who have responded so generously to his appeal for books for the use of pastors in his missionary district. A supply of thirty-one volumes had arrived at Smyrna and proves all that he had desired. We are happy to say, also, that in response to the appeal in our May number for back volumes of the "Notes on the International Sunday-school Lessons" for use of students in the Marsh Theological Seminary, a generous supply of these volumes (Peloubet's, Vincent's, and others) have been sent in, and a shipment of them will soon be made. For all these gifts, cordial thanks are presented to the donors.

It certainly is difficult, but is it quite impossible to make our friends see that a prosperous missionary work cannot be conducted without increasing expenditure, at least up to a certain point, or that the American Board cannot enlarge its appropriations without an increase of its receipts? Some of our missions, notably those in Japan and China, are reporting most promising openings for Christian work and are calling for speedy reinforcements of men and for large additional outlay of money. Some Christians at home and some missionaries abroad frequently wonder, and sometimes complain, that the Prudential Committee does not immediately meet these special calls from most hopeful fields. Gladly would they be met were the money supplied. That \$150,000 increase asked for at the last annual meeting was greatly needed, and because it has not been received work which might have been and ought to have been undertaken has not been done. The appropriations for Japan, and for a few other missions where the emergencies are greatest, have been slightly increased the present year, though the receipts have not increased, but the Board has no more money for any of its missions, however promising they may be, simply because no more is contributed by the churches to its treasury.

THE English Church Missionary Society has secured Major-General Collingwood, R.A., to take the place of General Hutchinson, who has retired from the position of Lay Secretary. General Collingwood has served in India, and was a special friend of Rev. G. M. Gordon, the missionary who was killed at Kandahar in 1880. He retired from the army some three years since, and now gives himself to the work of foreign missions in the Home Department.

THE reports that have appeared in the daily press in regard to the arrest and sentence of death of Mrs. H. G. Herron, wife of Rev. David Herron, of the mission of the Southern Presbyterian Board in Korea, were not credited by any who were familiar with the state of affairs in that kingdom. What basis there was, if any, for the rumor which came by telegraph will not be known for the present. Possibly some serious complications have arisen, but it is not to be believed that the Korean government would permit any such atrocity. The laws against preaching Christianity are severe, and doubtless the government has no desire to see the new religion propagated; but whatever a mob might do if suddenly let loose against Christians, the Korean government of this date would not execute any foreigner for preaching the gospel. He might be silenced or imprisoned or driven out of the country, but he would not be killed. The progress of the gospel in this "Hermit Nation" has been rapid. The first missionary arrived there in 1884, the first convert was baptized in 1886, and the first church organized in 1887. There are said to be now more than one hundred Christians in the land. This progress is even more rapid than that at the beginning of work in Japan.

MANY illustrations might be given showing how the presence of children in missionary families has aided in the prosecution of the work. The latest instance of this kind is from the Congo, where Mrs. Bentley reports that on one occasion peace was immediately made between some belligerent natives when they saw her *and her baby*.

AT the late annual meeting of the English Wesleyan Missionary Society, Sir Richard Temple, in commenting on the criticisms made upon missionaries in India as to their style of living, denied emphatically, from his own observation, the justice of the criticisms. He said: "We do not want men who live in luxury, certainly not; but they should live, not meanly, in plain and simple respectability. I was astonished to hear from some of these objectors, who certainly knew little or nothing of India, that a missionary living in tolerably decent quarters, having a humble little conveyance to carry him in hot weather from village to village, and clothes to help him to bear the hardships of a climate which is so trying to the European constitution, that such a man by his life and appearance is actually injuring his influence among the native races. I assure you, as a man who has actually himself governed some hundred and five millions of the natives of India, that nothing can be a greater caricature and travesty of the opinions of natives than that."

"PRAY for us!" is the cry of all missionaries who are facing heathenism. So uniform is this request that it may seem to have lost its force. Mr. Winchester, of North China, gives some of the reasons why this request should be heeded: "May I be permitted to bring this matter of prayer — humble supplication from honest, fervent hearts on behalf of the workers abroad — before the churches at home? In the midst of a Sabbathless, idolatrous, superstitious people, is it any marvel if the ethereal edge of Christian life should lose its temper and keenness when deprived of all the aids and incentives to faith, fervency, and courage which the communion and intercourse of saints in the home-lands afford? There is a popular misconception, widely spread, which regards the missionary as one who, as well by his isolation as by his self-renunciation, is far removed from the temptations which commonly beset the pathway of the ordinary Christian at home. If he is, it is only to be subjected to others at least equally strong and perhaps more deceptive. The great Temptation was in the depths of the wilderness. There are peculiar trials to which the foreign missionary is exposed, which surely call for the earnest petition of our brethren at home. I believe, on the other hand, that the average missionary is above the average in piety, and that it would be the joyful testimony of thousands that Jesus is to them verily as 'rivers of water in a dry place, and as the shadow of a great Rock in a weary land.' Workers and work truly need your prayers."

THE report sent by Mr. Stanley to the British Royal Geographical Society giving some geographical details as to the country he traversed in Central Africa is not such as would lead any one to desire to live there. It can hardly be said of that region that "only man is vile." The stories told of the pests that abound are new and striking. One would have supposed that Mr. Stanley had seen in his previous expeditions the worst that could be found in Africa, but he says of this new region through which he passed: "What with the bees of all kinds, the wasps, the various kinds of ticks, gnats, etc., our lives have been made just as miserable as they could well be. We were prepared to encounter the most ferocious cannibals, but the Central African forest now opened for the first time contains some horrors within its gloomy bosom that we were not prepared for."

It is expected that on the invitation of the King of the Belgians the various Powers which took part in the Berlin Conference in reference to the Congo Free State and affairs in Africa will send representatives to another conference to be held at Brussels this autumn. The object set forth is the consideration of the two burning questions relating to Africa, the slave traffic and the rum traffic. It is expected also that certain questions as to territorial claims will be considered, and, if possible, settled. While the Christian Church is not to put her trust in princes, she yet ought to pray most earnestly that this conference of the Great Powers may be under the divine direction. It is certainly possible for these Powers to put a stop to the importation of strong drink, which in some respects is even a worse evil than the slave traffic, and they ought to be able to prevent altogether the exportation of slaves and to do much to prevent the traffic in human beings in the interior. Let incessant prayer be offered that the representatives of the nations to this conference may be good men who shall fear God and love their fellow-beings, and that they may be wisely guided in all their deliberations. It was understood that the conference called by Cardinal Lavigerie, to be held at Lucerne, was to assemble early in August, but as yet we have no tidings of its meeting. Its sole object is to consider what can be done for the suppression of the slave-trade, and its best service may be to prepare the way for the conference of the Powers later. In the meantime Cardinal Lavigerie has been sick and nigh unto death.

THE advantages that would come to China from the building of railways are well set forth by a writer in *The Contemporary Review* for May. The only motive that will overcome the national opposition to this innovation will be the conviction on the part of China's wisest statesmen that the railroad is necessary as a national defence. Among the incidental results will be the cheapening of food, the impetus to agriculture, the prevention of famine, and the overcoming of numberless superstitions. The famines that have desolated various sections of the empire have always been local in their extent, and the difficulty of transporting sufficient supplies from the productive provinces has been the cause of the deplorable suffering which these famines have caused. Railroads would remedy all this. It is said that a Chinaman, as a rule, lives and is buried within a few miles of the place of his birth, and naturally he becomes narrow and exclusive, and hence unsympathetic. The coming of railroads would reduce the number of dialects in use; would compel a reform in currency and the adoption of a foreign standard of time. It seems to be the wedge which will break the rock of Chinese exclusiveness and open the empire to the introduction of modern civilization.

ONE of our missionaries in China and his wife, finding themselves so burdened with work at the central station that they cannot go as they wish into the regions round about to carry the gospel message, employ at their own expense a native missionary who is preaching Christ in their stead in towns beyond their reach. What a suggestion there is here to many in our own land who have abundant means to secure some one to preach the gospel where they themselves cannot go.

WE are indebted to the *Missionary Herald* of the English Baptist Society for the accompanying likeness of the celebrated Tippu-Tib. This is the Arab whom Cameron met in Central Africa and who figured so largely in Stanley's first journey across the continent, and who later was put in charge of the station at Stanley Falls. When Stanley met him at Nyangwe, in 1876, he describes him as "a tall, black-bearded man, of negroid complexion, in the prime of life, straight, and quick in his movements, a picture of energy and strength." He impressed the traveler as a well-bred Arab in comfortable circumstances, and he specially speaks of his fine, intelligent face. That he is intelligent, his recent course in connection with Mr. Stanley's expedition for the relief of Emin Pasha clearly shows. If his moral qualities were equal to his intellectual gifts, Central Africa would be a different region from what it now is. He has devastated large districts and slain no one knows how many hundreds, if not thousands, in his slave raids. But though he is both treacherous and cruel, Mr. Stanley deemed it more prudent to employ him as an agent than to fight him as an enemy. He is said to be now on his way to Zanzibar, and we shall doubtless hear more about him soon. The above likeness is taken from a recent photograph.



As we write this paragraph a large proportion of the ministers of the land are taking their annual vacation. It may interest them on their return to know how one missionary in Turkey spent a two weeks' vacation while the Theological Seminary in Harpoot was not in session. Mr. Barton writes of his fourteen days' tour: "I visited eleven different villages in which there is Christian work, examined eleven schools, averaging thirty scholars each, held twenty-eight services with audiences ranging from twenty-five to four hundred, made six home missionary addresses, taking a total of collections sufficient to meet all the expenses of our home missionary work in Koordistan for over one month, preached in an old Armenian church where no Protestant had before preached, and did what every missionary is compelled to do on his tours in the way of advising, urging, directing, etc. etc." How much would such a vacation as this rest any tired minister or missionary?

CENTRAL TURKEY COLLEGE, at Aintab, has received a valuable gift from Thomas D. Blake, Esq., of the G. F. Blake Manufacturing Company, Boston, in the form of a powerful force-pump, with hose and fixtures complete, adapting it for use as a local fire-engine. Had this pump been in the possession of the college last December, the valuable building of the Girls' Seminary, which was destroyed by fire, might have been saved.

"CHEAP MISSIONARIES."

The Contemporary Review for July contains an article with the above title by Mr. Meredith Townsend, an Anglo-Indian official of high character and ability. The article is written from the point of view of one familiar with India, and it considers the double question, Whether missionaries are not made too comfortable; and whether their devotion to English education, when considered as a means of spreading Christianity, is not a mistake. The arguments and conclusions of this writer are of such interest and value as to warrant an epitome of them here.

The first question refers to the proposition, which Mr. Townsend says is seriously made, of reducing the salaries of missionaries to about one third the present amount, and requiring them to live like the people among whom they labor. He acknowledges that an unmarried missionary can do this while studying the language and preparing for work. "By the time his apprenticeship is over, he will understand the conditions of Indian life, and will recognize that to ask an educated woman to share it with him on that income would be hideous cruelty. For herself, she would be simply a household servant in the tropics, the most unendurable of earthly positions, without good air, without domestic help, without good medical attendance, and without the respect of the people among whom her husband labors. They understand real asceticism perfectly well, and reverence it as a subjugation of the flesh; and if the missionary and his wife carried out the ascetic life as Hindus understand it, lived in a hut, half or wholly naked, sought no food but what was given them, and suffered daily some visible physical pain, they might stir up the reverence which the Hindu pays to those who are palpably superior to human needs. But in their eyes there is no asceticism in the life of the mean white, but only a squalor unbecoming a teacher and one who professes, and must profess, scholarly cultivation. Even if the cheap missionary could induce a fitting wife to share such a lot, he will think of the children to come, and perceives from examples all around him what, on such an income, their fate must be. They will be boys and girls with the white energy who have been bred up as natives—that is, they will, unless exceptional persons, belong to the most hopeless class in the world. They cannot be sent home or be kept in the hill schools, or be kept in any way separated from the perpetual contact with an Asiatic civilization which eats out of white children their distinctive *morale*."

Mr. Townsend also says that the missionary will soon perceive that in order to his highest usefulness he must marry, that the people do not believe in celibacy unless it is a matter of religious obligation, and that he is suspected and watched. "The opinion of the experienced ought to be sufficient, and that opinion is utterly fatal to any such scheme. A missionary is not made more efficient by being scarified every day with the squalid troubles of extreme poverty, and the notion that his low position will bring him closer to the native is the merest delusion. The white missionary is not separated from the Indian by his means, but by his color, and the differences produced by a thousand years of differing civilizations which the word color implies. He is a European; those to whom

he preaches are Asiatics ; in presence of that distinction all others are not only trivial but imperceptible. The effect of the cheap missionary on the native mind will be precisely that of the dear missionary, except that, as an unmarried man, he will be regarded with infinitely more suspicion and mistrust."

In his answer to the question as to English colleges for India, Mr. Townsend cannot have in mind such schools as are supported by the American Board, which are intended as an evangelizing agency. He says that his Indian experiences brought him much into contact with missionary teachers and he conceived for them a great respect, and yet he cannot agree with Dr. Duff that it was only from the intellectual classes that Christianity would slowly filter down, and that increased intelligence would predispose Asiatics toward it. Scholars have been made by the thousand, "but then those scholars neither are nor will become Christians. The effect of English education in India is to kill out spirituality altogether. A whole generation becomes in its own mind intellectually free : it is intoxicated with the sense of freedom, and it ceases to consider anything but earthly knowledge a matter of any importance. The educated natives, so far from accepting Christianity, think it as much a fetter on the free movement of the intellect as Hinduism is, and are proud to be as much in advance of their tutors as they are of their countrymen. Christian ideas and Hindu ideas are both to them ideas of the populace, and they have left them miles behind. . . . The system of tutor missionaries has neither made Christians, though, of course, a few among the thousands have embraced Christianity, nor has it given to the class affected any general bias towards that faith. The student emerges from the colleges knowing all about Christianity just as our own lads know all about the ancient Paganism, but with no more inclination to be Christians than the pupils of the French Lycées, who are also very well taught. As a method of teaching certain branches of knowledge the system has succeeded, but as a method of evangelizing India it has failed, and always must fail. It does not even improve India, for the native, educated in that way through a foreign tongue, and by the use of foreign methods of thought, loses all his originality, and devotes his whole intellectual energy to what is in reality a rather feeble imitation of the race which of all others is the most separated in thought from himself."

This is a severe arraignment of a system which is much in use in India, and it may be exaggerated, but there can be no doubt that the tendency in too many mission fields is toward a high education which has not its root in the gospel, and which undertakes to prepare the way for the gospel and is not an outgrowth from it. Mr. Townsend contends that the true office of the white missionary is "that of the preaching bishop, using that word in its accurate, and not in its English sense. His business is to make, to inspire, and to guide native evangelists. It is from these, and these only, that the apostle can come who will make converts by tribes and nations, and pending his arrival, they can do the work which it is sought to have done through cheap missionaries infinitely better. They have no languages to learn ; they understand the thoughts of their countrymen ; they can arouse with their natural gift of poetic eloquence the enthusiasm for which the European sighs in vain. They are beginning to be counted in

thousands ; they do not cost one fourth of the cheapest Europeans, and all they need is wise guidance and occasional stimulus and control. That is the way to secure missionaries cheaply, not compelling cultivated white men to live like Portuguese clerks."

Agreeing most heartily with this statement, a question arises which Mr. Townsend neither asks nor attempts to answer, How can this missionary *make* these native evangelists? It were comparatively easy to guide and inspire them were they to be found. The prime essential is that they be converted men and thoroughly devoted to Christ ; but this is not enough. They must be carefully trained, and in this necessity for giving an adequate mental and spiritual training in order to secure a corps of native evangelists lies the warrant for the establishment of Christian schools for higher education. Only when this object is kept distinctly in view, as it seems to us, are missionary Boards authorized to expend their funds in the maintenance of High Schools and Colleges. If they can make the institutions maintained so profoundly Christian that from them shall come forth able, earnest, devout disciples of Jesus, qualified and eager to preach his gospel, they are preparing the most effective agency for the evangelization of the nations.

THE WOMEN OF JAPAN: A MEMORIAL.

BY REV. J. L. ATKINSON, OF KÔBE, JAPAN.

THE women of Japan have never been wholly destitute of influence either in their homes or in the affairs of state. They are as brave as the men — braver in some ways. The vernacular papers in reporting burglaries have often to testify to the courage of the woman of the house either in putting robbers to flight or in seriously maiming them with a cutting instrument. Now that Christianity is becoming an influential factor in the lives of many of them, this natural courage is taking on other forms.

There is a society in Tōkyō — and similar organizations in other cities — composed largely of Christian women, entitled "A Society for the Correction of Morals." The society holds occasional lecture-meetings for addresses by eminent persons who are in sympathy with the aims of the society. This society has now decided to present a memorial to the government on the subject of concubinage, calling special attention to the necessity of changing that portion of the criminal code which relates to this subject. The present code singles out the married woman, imposing upon her and not upon the husband a penalty for violation of the marriage contract. The Society for the Correction of Morals seeks to change all this, making the sin of either party a crime in the eyes of the law and a proper ground for divorce. *The Japan Weekly Mail* says of this movement : —

"It is understood that the ladies of the society dwell in their memorial on the moral side of the question, positively asserting that the most efficient moral remedy for the evil they complain of is Christianity. If this memorial be favorably entertained, the social effects would be important and far-reaching.

Strictly speaking, polygamy is not practised at present in Japan. Indeed, it has never been legal: the law acknowledges only one wife. But concubinage is not uncommon. In many respectable households there is a concubine — perhaps two or even three. The proposed alteration in the criminal code would put an end effectually to this kind of thing.” The *Mail* then goes on to make what, under the circumstances, must be called a remarkable statement, that “already the reform advocated by the *Kyofu Kai*” — the society already named — “has been quietly but resolutely put into practice in the circles that represent modern Japan. To the honor of the official classes of the nobles and of the leading merchants, it must be recorded that, with few exceptions, concubinage is no longer practised, and has come to be regarded as inconsistent with civilization.”

To correct my own — or the *Mail's* — opinion of this reformed (?) condition of things, I have been at some pains to make inquiries of intelligent Japanese. The replies have invariably been the very opposite of the statements made by the *Mail*. In fact, if these statements concerning the moral conduct of “the official classes, of the nobles, and of the leading merchants” are correct, then the Christian women of Japan are giving themselves needless trouble; for the other classes cannot afford the expense involved. Unfortunately, the reputation of the classes named by the *Mail* could hardly be worse than it is, in the lines under discussion. Testimony in support of this statement is abundant, but it obviously should not be presented in the public press. A great moral reformation is an absolute necessity of the hour among “the official classes, the nobles, and the leading merchants;” and none know it better than the women who are preparing the memorial.

If this evil were the only one aimed at by the memorialists, it would be most praiseworthy and indicative of great moral courage, but it is not. The “social evil” of Japan is a great deep. It is a putrid, festering, body-destroying, mind and soul demoralizing valley of Hinnom. The Christian women have this Titan evil also in mind in preparing their memorial. Whether their prayer made to a temporal throne will be heard at once or not it is hard to say, but that their plea is well-pleasing to the throne of the Eternal there can be no doubt. The Christian women of America will not fail to unite their prayers to the prayers of the Christian women of Japan for God's blessing on the memorial, and on the people too.

THE INTERNATIONAL MISSIONARY UNION.

BY THE REV. CYRUS HAMLIN, D.D.

THE sixth annual meeting of this Union was held at Binghamton, N. Y., extending from July 5 to July 11. It is designed to gather, so far as possible, all returned missionaries, whether permanently or temporarily at home, belonging to evangelical bodies, and also any missionaries of other lands who may be passing through. No sectarian questions have ever come up or have in any way disturbed the perfect unity of the meetings. The admirable and indefatigable

president of the union is the Rev. Dr. Gracey, of Buffalo. The secretary, Rev. C. W. Park, of Birmingham, Conn., and the treasurer, Rev. W. H. Belden, of Bridgeton, N. J., have spared no pains in promoting the objects of the union. Its success is owing to their united efforts. This missionary union is peculiar in the following points:—

1. It is a missionary evangelical alliance. There is no other one like it, inviting to its membership all evangelical missionaries of whatever nation, language, or sect. It is the communion of saints not of sects, or of soldiers from the war, of whatever *corps d'armée*.

2. The different missionary fields are reported and discussed by men and women direct from those fields. They may have seen much or little service, they belong to different societies, but they know what they are talking about. At this last meeting able and profoundly interesting papers were read by Dr. Verbeck on Japan; by Rev. H. V. Noyes on our treatment of the Chinese; by Rev. J. Mudge on Methodist missions, and by Rev. Dr. Wood on the way in which missionaries can make themselves useful at home. The writer of this wrote on the adverse writings of others. So many questions were discussed they cannot be reported. Great satisfaction was expressed in the discussions.

3. The lady missionaries take part in the meetings in the most easy, natural, and graceful manner. The union has so much of a family character that woman seems decidedly in place in these missionary sessions. Admirable addresses were made by Mrs. Aydelott, Mrs. Quinton, Miss Maria West, and Mrs. Morgan. They were clear, racy, weighty, spiritual, wise, and witty. Not one of them was a sentence too long, not one failed of being heard, or of commanding profound attention. The first and the last were inimitable.

4. The union meetings have always been characterized by spiritual refreshment. The first hour of every day is given to prayer. This season lifts the soul into the right state for the earnest consideration of the topics that are to claim attention. The union and communion of all believers with their risen and reigning Lord and with one another have been richly enjoyed in these hours of prayer.

5. It was a season of delightful communion with the Binghamton churches and their pastors, as it was last year with the Bridgeton churches. Binghamton is a remarkable missionary city. Twenty missionaries, men and women, have gone from it into the foreign work. Dr. Henry West, the beloved physician and most skilful surgeon of Asia Minor, was from Binghamton. The writer was acquainted with many instances of his skill, courage, self-denial, and promptness to act in the most serious cases. Great success vindicated his boldness of action.

The pulpits of the city, to the number of fifteen, were occupied on the Sabbath by the returned missionaries. A local newspaper remarked: "Never in the history of Binghamton has a greater array of talent appeared in the local pulpits. In all the Protestant pulpits were men of world-wide experience and well-known fame."

6. The Union is never troubled by the new theology in any of its multifarious forms. Prayers, remarks, incidental discussions all proved that the missionaries direct from the field look upon the heathen as lost in sin, and the missionary is

sent of God to make known the conditions of salvation from eternal death. No whisper of a probation beyond this life was heard.

CONDENSED SKETCH OF THE FOOCHOW MISSION, 1847-1888.

BY REV. C. C. BALDWIN, D.D., OF FOOCHOW.

LOCATION. — The centre of the mission is at the city of Foochow, about in longitude 119° east, latitude 26° north, corresponding to the southern part of Florida. The city is situated two miles from the north bank of the river Min, 25 miles from the sea. It is a walled city with seven gates, and is from six to seven miles in circuit. A main thoroughfare, with a few sharp turns, runs from the north to the south gate, then southward across two bridges with an intervening island, a distance in all of seven miles. This street expands into very extensive suburbs on the two banks of the stream. The population of the city, with suburbs, is estimated at 750,000. It stands on the north side of a fertile plain, traversed by two channels of the river, and covered with many villages, which contain their hundreds and thousands of people. The whole population of city, suburbs, and plain is about one and a half millions. The population of the province of Fuh-kien in which it is situated is estimated at from fifteen to twenty or twenty-five millions.

Foochow, like other cities of its rank, is important as the political, literary, and commercial centre of the province. It is the official residence of the provincial officers, the viceroy of the Fuh-kien and Chehkiang provinces, governor, treasurer, criminal judge, the two district magistrates who have jurisdiction over the city and adjacent territory, etc. From eight to ten thousand students come from all parts of the prefecture twice in two years to compete for the first degree (A. B.) before the chancellor, and about the same number from the whole province twice in five years to compete for the second degree (A. M.) before imperial commissioners.

COMMERCE. — The commercial importance of the city is indicated by its large interior and coast trade, and its trade with foreign countries in teas, opium, cotton and woolen goods, rice, etc. In 1887 its direct foreign trade was about \$13,000,000, and its net foreign imports about \$4,500,000. Its export of teas was 82,000,000 pounds. This was about four times that of Canton, while in some other items it falls much below that city. The opium imported in 1887 was 5,000 *piculs*, costing \$3,000,000. The cost of both the foreign importation and the native grown opium was about \$9,000,000, or three eighths of what it received for its teas.

THE PEOPLE. — The Chinese are sometimes stigmatized by Western people as stupid because undemonstrative toward strangers. One writer declares that they are "the largest, oddest, and most absurd of the social organizations now existing." But in truth they rank high as a race in their mental endowments. They are impassive in temperament, and although deficient in push, and seemingly slow and inefficient, they are plodding and patient, accomplishing great results. The Chinese mind is solid rather than brilliant or metaphysical as compared with the East Indian. Nevertheless Chinamen are gifted with artifice in social and political affairs. They lack originality, but excel in memory and method. They are remarkably industrious, frugal, and temperate. In the civilities of life the Chinese are polite and affable, their manners being largely patterned after the Rules in the "Book of Rites," dating back to B.C. 1130. The bearing of the better classes is usually quiet, dignified, and self-respecting, but politeness too often is only a thin veneer covering utter indifference or dislike.

HABITS AND MORALS. — Their ethical system has been a strong national bond during the lapse of centuries. The roots of this system are in the doctrine of *Filial*

yards are also the feeding and lodging places of larger cattle. "Beds and clothing are so commonly infested with vermin that it ceases to be a disgrace." (Nevius.) The smoking of tobacco is universal, and the opium-pipe is used to a fearful extent by high and low, from the mandarin to the lowest beggar. The people in their language are very abusive and vile. The most ribald expressions and curses are used by both sexes in the streets. In private life they are depraved in their tastes and conduct, which is often as true of the outwardly refined as of the vulgar crowd, and obscene talk and secret deeds of evil are but registers of the habitual mental state. The *duplicity* of the Chinese has passed into a proverb. Confucius used deception as though it had no moral character. The national conscience is drugged with false ideas, both from ancient writers and the heathen systems. It is not therefore strange that the standard is low in actual life, and that in regard to duplicity there is no principle of honor and no sense of shame. They are also intensely selfish and materialistic, having little that is spiritual in aim or aspiration.

THEIR RELIGION.—The three religions or sects are Confucianism, Taoism or Rationalism, and Buddhism. The first is strictly a political and moral, rather than a religious system. Taoism also was originally a system of morality and virtue, but its votaries deified reason in the person of its founder, Lau-tsz, and have finally degenerated into low idolaters, jugglers, and mountebanks. Buddhism was originally atheistic, humane and moral, but Buddha was deified, and kindred gods introduced. In a wide sense, all the sects are polytheistic. Confucianism is made to embrace the gods and rites of state worship at the capital, and similar worship by officers throughout the empire. The august ceremonial at the capital is enacted by the emperor as the vicergerent and son of heaven, assisted by princes and high officers, with an escort of two thousand grandes, musicians, and other attendants. The huge pantheons of state worship and the sects comprise objects high and low, real and imaginary, from "Imperial Heaven and Earth" to the sun, moon, and stars, the spirits of rulers and sages, rain, clouds, and thunder, mountains, seas, and rivers. The catalogue embraces the national tablet-worship of ancestors, and such inferior deities as gods of flags, cannon, ways and gates, down to the gods of the kitchen and the dustpan. The number of the gods of the three sects is immense. There are over one million temples, containing ten million idols and tablets, costing the people one thousand million dollars. But the entire expense of worship in temples, houses, and streets, and the consequent deterioration of morals, it is utterly impossible to estimate.

It is a significant fact that the sects, in popular practice, are not rival or antagonistic, but friendly and supplementary. The devotee is quite free in his selection, choosing his gods and rites at pleasure. If one god fails, he tries another. In his need, however, he does not apply to Confucius, but to some filthy idol or senseless charm. This free custom pervades all classes, for the proud Confucianist seems as superstitious as the most vulgar and lowly. With no thought of shame or fear of compromising his orthodoxy, he engages eagerly in the most puerile service, led by priests of Tao or Buddha, while emperor and ministers contribute large sums to heathen temples. The worship of deceased ancestors in the tablet has the profound reverence and trust of the nation. In the popular belief, this involves the very existence of filial piety in their minds. No one laughs at it, nor dares to neglect it; for it goes to the deepest source of a felt obligation, which can be neither questioned nor trifled with. There are some sixty million families in the empire, and as each often has three to five tablets of near and remote ancestors, or their names inscribed on a single block, the worshiped spirits are hundreds of millions. It is a refined worship, without the grosser forms of heathenism, but it forms one of the subtlest phases of idolatry—essentially evil with the guise of goodness—ever established among men. (Williams's *The Middle Kingdom*.) The doctrine of filial piety has been lauded in glowing terms in their books, but it has been

perverted to very low aims, for the spirit of the worship is a selfish one. The very strongest motive for such worship is due to "the belief that worldly success depends on the support given to ancestral spirits in Hades, who would resent neglect by withholding their blessing." Besides, vast multitudes of these spirits, when in the flesh, were doubtless the most debased and wicked of mortals, yet they receive the careful homage of centuries, not that the filial petitioner may grow in virtue, but that he may prosper in life. Satan has many masterpieces. In China his greatest is ancestral worship.

THE MISSION OF THE AMERICAN BOARD.

From 1847 to 1857. The mission was founded January 2, 1847. Beginnings were made in acquiring and Romanizing the language, obtaining sites for dwellings, renting Chinese shops for chapels, starting schools, taught at first by heathen teachers, and in evangelical work. A small boarding school for boys and girls, to which day scholars were also admitted, was begun in 1853 or 1854. It was not till near the close of this decade, October 19, 1857, that the first church was formed of four members, though the wife of one of these had previously received baptism on her deathbed. In these early years we sometimes received harsh treatment in country places, missiles, such as small stones, broken tiles, etc., being thrown at us.

From 1857 to 1867. The work extended during this period. A site for two new houses was secured within the city walls in 1861, and the buildings erected in 1862. The boys' boarding and training school, after several years' intermission, was resumed in 1864. An experiment was made in the training of three girls in mission families, and a girls' boarding school was regularly organized in 1863. It actually began with *one* girl; but, at the end of seven years, twenty-five girls and three women had been under instruction. This decade is also noted for the completion of a translation of the New Testament in the Foochow dialect by a committee of four from the two American missions, the first uniform edition being issued in 1866. The evangelical work spread from the city and suburbs to the department cities and districts of Ch'angloh and Yung-fuh, forming a compact field from the sea, on the south of the Min, about one hundred miles into the interior, with a varying breadth of twenty to thirty-five miles.

From 1867 to 1877. After an intermission of one or two years, the boys' boarding school was resumed. Successful tours of exploration were made by missionaries and native helpers in the upper Min region; and in 1874 a permanent location was effected in the prefectural city of Shao-wu, 250 miles from Foochow, and only two or three days' travel from the Kiang-si province. Out-stations at the town of Yang-keu and the city of Tsiang-loh had been previously secured. The work was prosecuted in the new field a part of the time by two missionary families and a part of the time by one. No medical missionary was stationed at Shao-wu till the last year of the decade. This period is also noted for the commencement of medical work at Foochow in 1870. In the literary department, two important works were completed; the Foochow Dictionary in Chinese and English, and a manual of the Foochow dialect. In their preparation a small share of the work was done by a member of the Methodist mission, and the books were issued from its press. The translation of the Old Testament, begun in 1874, was not completed till the next period. This heavy task was undertaken by the American and English missions together, but much the larger part of the work was done by two members of our mission.

From 1877 to 1888. This was an eventful period of eleven years. Medical work was interrupted at Shao-wu, but the mission was cheered by success in evangelistic labors. The gospel found its way to distant places in that region. A few gave up their idols for Christ. The advance was made though the working force was very small. With the exception of six years there has been only one ordained missionary in the regular work of the field during fifteen years. The history of the Foochow part of the

work in the eleven years is full of stirring incident. Reinforcements numbered in all eleven persons, about one half of whom arrived in one company on Thanksgiving evening in 1884. A new building for the girls' boarding school, bearing the name "American Board Female College" in Chinese characters, was built and dedicated in 1881. A woman's school, begun in 1885 in narrow quarters in the suburbs, was removed to the city and soon found a new, comfortable home. This period also witnessed the founding of a "Hospital for Women and Children" in the city, opened January 1, 1886. Building enterprises for a new woman's hospital and for the boys' boarding and training school were undertaken, which involved much patient engineering to secure seventeen deeds of small parcels of land from greedy Chinese owners.

Two notable events also occurred, affecting our work in different ways. One was the founding of an Anglo-Chinese college by the Methodist mission in 1880, in which the English language and Western sciences are taught. Students were invited from "the other missions." In response to this invitation, and with the prospect of securing lucrative situations in *hongs* and offices through knowledge of English, some ten to twenty of our lads and young men have entered the college. Some or all of these would naturally have remained with us and received training to become preachers or teachers. Their departure was of course authorized by their parents. The other event was the French invasion of 1884, in which their gunboats destroyed the Chinese fleet near the arsenal ten miles below Foochow, and silenced or demolished the river forts as they retired. This caused tremendous excitement and distress even in places distant from the scene of action. But good came from the evil, as the people now have a clearer sense of the friendly aim and disposition of missionaries.

DEPARTMENTS OF THE WORK.

Evangelistic work is carried forward with the aid of natives at chapels, schools, hospitals, and Christian homes as centres, throughout cities and districts.

The *educational department* comprises the two boarding and training institutions, one theological institute, not yet fully established, one woman's school, and the common schools in cities and villages. Through all sorts of obstacles, quite unknown in Christian lands, these schools seem to be advancing to an assured success. One fact may be mentioned pertaining to the earlier history, that it was declared and credited among the Chinese that girls were secured to be transported to the West or to be manufactured into opium.

The *medical work*, from 1870 to 1888, has been done by three physicians — one a lady — with the help of native assistants. Young men and women are also trained in the hospitals for future work among their people.

The *literary work*. Tracts and books in poetry and prose, a catechism, hymnbooks, a child's paper (in concert with the Methodist Episcopal Mission) have been published. The whole Bible has been translated into the colloquial, in union with the other missions. Elementary treatises in arithmetic, geography, and astronomy, a work on anatomy, and a dictionary and manual of the Foochow dialect (the last two works with the aid of a member of the Methodist Episcopal Mission) have been published.

The field thus sketched covers large regions in the Foochow and Shao-wu districts, and the population dependent in the providence of God on our mission for the gospel is roughly estimated at one million or over. The natural facilities for prosecuting the work in certain large sections are favorable. The people like to build on plains and in valleys, and we thus find them densely massed in cities and villages with close connections by waterways or stone-paved roads. This renders them easy of access in large numbers to the missionary. The encouragements to labor, even from the peculiar traits of the people, are many, while the difficulties are also great. We rejoice that the heathen Chinese finds his way at last to the Cross of Christ.

Letters from the Missions.

West Central African Mission.

THE KING OF BIHE.

MR. FAY reports briefly an interview with the new king, who has sent to him for some medicine to cure a toothache:—

“I went up to see him, and while waiting I heard a good deal of talk which made me wish for the time when one of us could visit the *ombala* frequently to listen to the conversation and learn the language. After the talking was over, the king went into the *elambe* and I examined his tooth and put some medicine in as a temporary relief. Lumbo, who went with me, declares the *osoma* trembled when I put back his head and looked into his mouth. When I was through, I sat down and talked, the way soon opening up to tell of our object in coming here, and our having the Book of God. I did not watch the face of the *osoma* while talking, but that of one of his young men who sat near and who watched to see how the *osoma* took my words. The *osoma* remarked that we knew of the day of death and could tell when one was to die. I told him that God only knew the day of death. We were men like them and knew no more about the day of death than they. Lumbo watched the *osoma* all the time, and was much pleased with the way he listened.”

At a somewhat later date, Mr. Currie, of Chisamba, writes as follows of the king of Bihé:—

“He calls himself ‘Stretch-out-the-hand,’ by which he indicates that he is going to make the rest of the chiefs feel his importance. He sent messengers to demand from one of the chiefs this way a tusk of ivory. The chief had already given him a quantity of rubber. He was, therefore, annoyed and sent word that if Stretch-out-the-hand would show him a bush in Bihé where there are elephants, he would shoot one and send him a bone; whereupon Stretch-out-the-hand replied, ‘Wait a while; I will come and show you

a bush full of elephants,’ which, of course, is a threat of war. Another chief gave offence under the former king. Stretch-out-the-hand sent him word that if he did not come and settle his crime, he would plunder his country. The chief sent him word to come quickly; he would not run; he had a lot of powder in his house which was growing worse for want of use. A similar answer to his demands has also been given him by the chief of this place. The man seems to be a second edition of Jambeyamina, whom he sought in vain to dethrone, and by whom he is said to have been plundered twice.”

THE SCHOOL AT BIHE.

Mrs. Fay writes April 19 of this school, of which she has had charge since Mrs. Sanders left for Benguela:—

“It has been a great pleasure to watch the development of the awakening minds in these children, the lighting up of their dark faces, and the eagerness and determination with which they have gone forward. One can hardly realize, at least in the case of some, that there are centuries of ignorance and dark heathenism back of them. It is becoming a perplexing question what to do with those who can already read fluently, and are only waiting for reading matter and more advanced studies. Some of these have already read Mr. Stover's translation of ‘The Gospel Story’ through four times, while all except the latest comers will have completed this and the primer long before other reading matter can be prepared for them.

“I have made an attempt with arithmetic, which, however, I find rather difficult to teach without the aid of a textbook. This study seems hard for them to grasp, though this is not surprising when we consider that even their parents can go no farther than to count upon their fingers. Those who took up this study first can now read any number up to 900,000, which is the largest amount they have any name to express. They are also about

through with addition, and ready to take up subtraction. I have been anxious to begin with geography, that they may know something of the world and the people in it, of which they seem to have almost no conception; but with only a slight knowledge of the language this can hardly be done without the aid of textbooks.

"The school now numbers thirty pupils, and of these, fourteen girls have come within the past two months. Ever since Mrs. Sanders left I have been laboring to get in the girls, and now they have suddenly come, in so large a number, that it seems impossible for one person to do them justice during only one school session. The reason the girls have held back so long is because they say 'it made shame' to attend school with the boys. This seems hard to believe when one considers their loose life in the villages; yet the boys assure me that if the girls' school could be separate a much larger number would come.

"Another important part of the work that should be soon taken up again is that of a school or day nursery for the little children, which could soon be developed into a kindergarten. This I had begun before Mrs. Sanders left, but it necessarily gave way to that of the older children. There are from thirty to fifty children only waiting for some one who can have time to attend to them. During the rainy season especially, the mothers would gladly leave their little ones with us rather than take them to the fields, where their burden of work is hard enough without the added one of a child on the back. Then, too, our hope lies in the children, and we cannot begin too soon to exert an influence over them.

"We have been much encouraged of late in the increased attendance at Sabbath services, having had from seventy to ninety present, many of whom are regular attendants, who listen with marked attention; also, in the daily attendance at evening worship of from ten to twenty-five, most of them girls and women."

At a later date Mrs. Fay adds:—

"The two boys from the village continue to attend school and evening worship, and there has been an increase of six besides to the school, five of them girls. Two of these have recently become engaged to two of our Christian boys, and through the influence of one of these boys his whole family, father, mother, brother, and two married sisters, attend the services regularly, while the mother and one of the sisters, so Kasoma says, seem quite inclined to accept the truth. The brother too, so the boys say, 'thinks to accept,' and is one of those who come regularly to evening worship. A few days ago Mr. Fay asked for the names of those who desired to prepare for baptism, and six responded. Others seem near to the same step. I ask your prayers for this family of which I have written and also for this church in Bihé, as yet unformed, which we hope will soon blossom out into a strong working church."

FROM CHISAMBA. — A SUPERSTITION.

Mr. Currie wrote from his new station March 8:—

"Our mail was scarcely closed last month when two headmen at the ombala came to the station. They were messengers from the chief of this place. They declared a person was trying to kill the chief by witchcraft. They wanted to know if I had medicine to kill that person. I was 'a great doctor,' they said, and if I had medicine to give them, they would go and kill the wizard. I replied, 'The chief is my friend. He has done kindness to me. I love him. If he has a pain in his head, his stomach, or his foot; if his heart is sore or his lungs are sick, or if he has the fever, come to me. I will give you medicine to cure him. I am his friend. I am the friend of the whole country. I don't carry medicine to kill. No witch can kill me. I don't believe any can kill my friend, the chief. Why does he think to go from Chisamba? Shall I stay here all alone?' 'You can go with him,' they replied. 'Ah! look at my beard,' I said. 'Is n't it white? I have been to all the countries round. I have

come here to build. My houses are new. My strength has fled. (I had fever at the time.) I can't go. No; I will stay here. I have n't much medicine now. When I build I will send for a lot. I wish to do kindness to the people. I want to heal the sick and teach them the Word of God. Tell the chief if he has the fever, if he is truly sick, to send to me for medicine. I am his friend.' The old men applauded. They declared I had spoken indeed. I was 'their white man.' I was 'the chief's friend.' After taking a gift of salt, they left."

A few days after this a conference of the principal men was held, and Mr. Currie reports that the chief will not remove from Chisamba. He also speaks of

THE FRIENDLINESS OF THE PEOPLE.

"As you will have learned from our letters, the country has been in an unsettled state. I determined to pay a visit to the chiefs and old men. My idea was to try the pulse of the country with reference to my presence. The result was all that could be hoped for. The journey was one of the most pleasant I have made in Africa. All received me with the utmost goodwill. Not a cross look or angry word did I notice anywhere. Some strange things, however, were said. One man called a child to see the white man who takes children in his mouth and swallows them whole. (In this case I would have had a very dirty mouthful.) Another said I knew all the people and could tell when every one of them was going to die. He said one man came to me for medicine. I cured him and then told him he would die in five months. Others, he declared, I said would die in three months, etc. etc. His mouth was, however, closed by one of his neighbors telling him he was lying. Another said my boys were afraid to take beer, for they knew if they did I would tie them up and flog them. Such remarks, however, meant very little. The chiefs and old men received my small gifts with warmth. When I left, they escorted me for some distance beyond their villages. Then their young men took my *tepoia*,

and with merry song and laughter carried it a long distance; nor did they in any case seek a gift in return.

"The boys went across the river yesterday morning and gathered quite a good congregation for the morning service. I was in the middle of my address when the voice of *tepoia* men and the music of flutes was heard. The congregation rushed out, and my address was brought to a close. It was the ex-king and a large company of escorts. I went out and invited the old man into the visiting hut where we hold our services. When seated I said, 'We have met to learn about Suku. This is Sunday. You know we read *the words* on that day. I will just finish, and then we will visit.' He smiled and nodded a willing assent. The old men repeated my words with a smile. All was then perfectly quiet. A couple of well-disposed *sekulus* had spoken to the crowd to keep still. I continued the service. It was one of the largest and most orderly congregations that have been addressed in this mission since it was founded. After the service was over I had a pleasant visit with the old chief."

THE BOYS AND GIRLS.

At a later date, April 16, Mr. Currie says that as soon as King Kwikwi of Bailundu went into his war-camp, all the able-bodied men and boys at Chisamba and thereabouts started for the coast with the large accumulation of merchandise. For a time no help could be found to aid him in his building. But he adds:—

"To my great delight and utter surprise four young lads have come to me this month. They are not such boys as you in America seek to serve you. The face washed, hair combed, dressed and polished lad is scarcely to be found out here. We get the natural boy, fresh from the ash heap, his hands and his feet covered with unmentionable pests, while his possession of a very few rags scarcely enables him to cover his nakedness; but he is a quiet, obedient, bright, and well-disposed boy for all that; and a few weeks makes such a difference in his appearance that the

friends of the city Arabs who do not support foreign missions had better come out here and learn a lesson; and even our friends would be encouraged if they could but see what changes for better our work makes in these dusky children.

"Our Sunday morning service is being attended by twenty young people and upward. We would have more if our bridge were built. About a dozen of the number are girls. To-day two of them told me they would stay here as soon as ladies come. We cannot afford to neglect them. Our work will suffer a great loss if we do. Send us, I pray you, some lady teachers."

Mr. and Mrs. Fay have recently visited Mr. Currie at Chisamba, much to his gratification. They were much pleased with what they saw. Mrs. Fay writes:—

"The situation of the place is much superior to ours, as far as beauty of scenery is concerned. It is on a bluff which rises about seventy-five feet from the valley below. The valley, nearly a half-mile in width, gives a delightful view in both directions. Then beyond, to the south-east, is a gradual rise again, and dotted here and there may be seen the native villages. The native houses, as seen from a distance, have much the appearance of haystacks. On an average they are about twelve feet square, the thatched roof having a rounded look. Here the whole family eats and sleeps, but the greater part of the daytime is spent out-of-doors."

Zulu Mission.

UMTUALUME.

MR. TYLER, prior to his intended departure for America, has visited Umzumbe and Umtwalume, and he writes of the pleasing changes he has seen in both places. At Umzumbe are many houses of European construction, the owners being Zulus of good character and upholders of all worthy enterprises. The flourishing Girls' School has about forty-five pupils. After speaking of the new church at Umtwalume, built chiefly from native contributions, Mr. Tyler says:—

"During the past twelve months Mr. Wilder had received to church fellowship fifty-three adults, all but four on confession of their faith. There are now eight candidates for membership. How many settled pastors in New England can report a larger number of conversions than this, within the year 1888? Some of these people have to walk to church a distance of three miles, often through the high and wet grass, liable to tread on dangerous snakes coiled up in the paths, but nothing hinders them from appearing in their places at the time of divine service. Real joy seemed to beam on their countenances while they listened to the word I was permitted to preach to them.

"The best thing that occurred while I was at Umtwalume was the formal licensing of Umzwangedwa as a preacher of the gospel who will act as an assistant to Mr. Wilder. The people, it seems, unanimously elected him for the work, and have promised him his *entire* support. If he does well, he will ere long probably be ordained and be settled as pastor of the church. This is an important step, and one calculated to rejoice the hearts of all who have been laboring to bring this people to assume the responsibility of supporting their own ministers."

Mission to Spain.

ANNUAL REPORT.

THIS report is too extended for presentation here, and we give only an epitome. One missionary family, with a single lady associated with them at San Sebastian, constitutes the entire missionary force of the American Board in the kingdom of Spain. There are 15 out-stations, in which 10 churches have been gathered, to which 44 members were added during the past year, making a total membership of 329. There are 34 native laborers, of whom 7 are pastors of churches. The number of pupils reported is 767, of whom 32 belong to the Girls' Boarding School as boarders, and 117 are day-pupils of the same. Twelve of the board-

ers are members of the church. The contributions for the year amounted to \$3,288.

The year has been one of quiet work in which Protestantism has gained in influence, and in which the government has shown a disposition to give to Protestants their legal rights. The Girls' Boarding School at San Sebastian is steadily growing in character as well as in numbers, religious instruction holding a prominent place in it.

THE OUT-STATIONS.

The church and the schools in Santander suffer greatly from the want of suitable accommodations. During the sixteen years of its existence the church has occupied seven different rented rooms. Aside from the inconvenience of this condition, it gives to the people the impression that the work may not be permanent, and so prestige is lost. The place now occupied is for sale. It is a good location and the building would furnish good accommodations for pastor, church, and schools; but the question is how to raise the needed \$10,000, which is regarded as a very low price. The 134 pupils, most of them from Catholic families, each one of whom besides attending the Sunday-school owns a Bible and takes daily lessons from it, have filled the schoolrooms to their utmost capacity, so that no more can be received.

Bilbao is a city of 40,000 inhabitants, and the richest city of its size in the kingdom, but it is so completely under Jesuit influence that no one ventures to rent a building to be used as a chapel. The work in the remaining thirteen out-stations is moving quietly forward without any features of special note. The preachers are faithful and the schools, besides the training which they give to their pupils, furnish through the pupils a medium of access to the parents. The colporters, supported by the American Bible Society, visited during the year 760 towns and villages and sold 5,591 Bibles or parts of the Bible.

Western Turkey Mission.

A FAITHFUL LABORER.

MR. CRAWFORD, of Broosa, in an account of a visit to some of the out-stations, of which Banderma was one, speaks of the death of the valued native helper, Movses Stepanyan, of whom Mr. Baldwin wrote in the *Missionary Herald* for June:—

"Though he had been in Banderma some ten or twelve years, he had failed to build up a Protestant community or even much of a congregation, but he accomplished a work which cannot be reported in figures. He not only sold a great many Bibles and other good books, and gave a large number of tracts, but he won his way into all hearts, and he spoke to all of heavenly things. He visited among all classes, talked with the sick and afflicted, and often read and prayed with them. One old man (not a Protestant at all) told us of how he dreaded death, 'but when I was taken sick, Bodvelli Movses came to see me, and he told me not to fear but to trust in God and look up. Here are the books he told me to read, and now I read them and I have peace;' and he showed us the Psalms in large type and the New Testament.

"We are persuaded that a good many now living in Banderma can give the same testimonies, and that as many, perhaps, who preceded him into the other world have now met him to assure him that he was the means of their finding Christ. Bodvelli Ghazaros said, 'He first persuaded me and my brother to read the Bible; my brother was a preacher also until he died.' Bodvelli Garabed, of Constantinople, says, 'I bought my first Bible of Bodvelli Movses.' It was in my native city, Balikesir, and was market-day, and among the crowds who had come to buy and to sell I saw a little man sitting down, with a little box in front of him covered with books. I bought some, and afterwards I found him at his room and talked with him and he with me, and that was the beginning of my religious life.' A doctor here in Broosa, who has studied

in America, says he bought his first Bible of Bodvelli Movses in Kutahya.

“Bodvelli Movses has been all through this field, and through parts of the Smyrna field, and Nicomedia also, and real fruit has seemed to come from the seed he has sown.”

Central Turkey Mission.

FROM HADJIN.

MRS. COFFING reports a ride of 140 miles over the worst possible roads, visiting eleven places, of which she writes:—

“There have been changes, and for the better, since I visited these places two and a half years ago. At that time at Tashju, on a Sabbath, five women were all we could get out to listen to a talk from us, and those could hardly be said to have listened; they stared, giggled, and talked. This time on a weekday, Wednesday, thirty women, including large girls, came, and they *listened*.

“In three of the places we had the pleasure of visiting the homes of as many of our girls. For one, we had words of reproof, but the homes of the other two, the honor and respect the people all paid them, and the faces and confidence of the husbands told plainly that they had found the woman of Prov. 31: 10-28.

“Satu is a Greek village where none of us have ever dared to stop before. Febre, Kiski, Kaladeresi, and Panluk have heretofore refused to receive a Protestant preacher, but we are determined to go into them as often as possible, and if they will not let us talk of Jesus we will live him before them, and thus before they know it they will transfer their love from Mary to her divine Son. In every place where we stopped, we talked almost without ceasing, and when we reached home Saturday, May 4, I found I was very tired, and was glad I could have a half-day's quiet and rest. We have now in our home twenty-three scholars, all from the small villages about us except one Hadjin girl, and we have fifteen day

scholars. We are a happy family, but the work is very heavy.”

Eastern Turkey Mission.

HARPOOT. — ANNUAL REPORT.

MR. BROWNE, of Harpoot, sends the report of the station for 1888, which is very encouraging. The force of native laborers comprises 46 preachers and pastors, 92 teachers, and 26 other helpers—mostly Bible-women; or a total of 164, “a gain of twenty over last year, and a still larger gain in efficiency.” Many of the village teachers are practically preachers, since in addition to their teaching they conduct the Sunday services. Of the work done by this large corps of laborers it is said that, with rare exceptions, it is faithful and fruitful. The number of places for stated preaching is 56, although regular Sabbath services are maintained in many more. A hopeful feature of the work is the care which pastors and churches have over needy villages near them. “Seven pastors have such fields, comprising from three to seven villages each.”

The Armenian Church. The report notices the increasing demand of the Gregorian Armenians for preaching, which not only compels the ecclesiastics to preach more and better sermons, but which leads to frequent invitations to the Protestant preachers to preach in their churches. “In not a few of our villages the church seems almost as open to our preachers as are our chapels, while in those where the priests have died, little effort is made to secure a successor.” Thus even though our own congregations averaged 7,486, they only partially represent the degree to which the heaven is working among the Armenians. The 24 Evangelical churches report the addition of 156 members during the year.

Education. The educational work at Harpoot is specially important. “Our eight high schools outside of Harpoot have 164 pupils, and 2,933 attend our 75 common schools. If we add the 570 who

attend all the departments of Euphrates College, and the 575 who have daily lessons from our 22 Bible-women, we find the total number under instruction to be 4,242, the largest number we have ever reported. The great drawback is the exceeding poverty of the people, which, in numerous villages, while meeting the tuition, compels the scholars, all through the winter, to sit blue and trembling with cold on the ground of the fireless chapel, with scanty clothing and hungry faces." The encouraging features, however, give much hope for the future, unless the government shall impose such restrictions as shall hinder development.

Among the special signs of cheer in the educational work are the steady increase of pupils, especially the splendid work of the Bible-women; the growth of self-support in education; the large number of Gregorians who prefer to pay the expense of their children in our schools rather than send them to their own schools at little or no cost to themselves; the growing demand for our textbooks in Gregorian schools, and the improvement in these schools. "Especially noticeable is the attention they are giving to female education — opening large schools and securing some of our best teachers, even on the condition of allowing them the free use of the Bible, and opening and closing their schools with prayer. In one of our cities, where formerly a girls' school was maintained with difficulty, now the larger part of the expense of our three girls' schools of more than 150 pupils is cheerfully borne by the heavily burdened community, under the superintendence of the Women's Society, one of whom, recently converted, persuaded her husband to purchase the site for a girls' high school, at a cost of \$264, which they hope soon to build with our assistance."

Contributions. The report alludes to the "brave struggle of our communities to maintain their institutions in the face of failing crops, prostrate industries, lack of business, work, food, and almost everything, except tax-collecting soldiers." Large numbers of men have gone to other

parts of the country in search of work, and also to the United States. Many of the villages have sent to this country from 30 to 60, and some of the cities more than 100. "And yet to our amazement we find that there has been an increase in contributions during the last year of nearly nine per cent., the sum amounting to \$5,916. If to the above we add the sums paid to the College for board, tuition, and the like, the sum rises to \$8,868. If to this we should add the sales of books within the field, we find the grand total of money expended by our people for spiritual, educational, and charitable purposes the past year, would exceed \$10,000, an average to every man, woman, and child, reckoned as Protestant, of a sum equal to the value of the wages of an able-bodied man for one week! Words can add nothing to the significance of such a sum, given in the midst of such poverty, hunger, and wretchedness. It tells us of heroic sacrifice and of a consecration which only the love of Christ could secure. By the side of such giving how do the 'decreasing contributions' of our dear home churches, with their increasing affluence, appear?"

"From this glance over our field we turn to our work with profound gratitude, and with cheer for the future, and with the prayer that the grace of God will make us more worthy of such co-laborers."

VAN. — ANNUAL REPORT.

Dr. Reynolds writes: "'Faint, yet pursuing,' would be an appropriate motto with which to begin the annual report of this station for 1888." For the greater part of the year Dr. and Mrs. Reynolds have been alone, while Mrs. Reynolds's health has been such as "to incapacitate her for actual service," and the work in the city itself, "which absolutely needs attention, is more than one man can possibly perform, so that every minute has been more than full." A preacher has been secured for the church who, it is hoped, may become its pastor. The school in Agants has been closed by the government, and it has been reported that other repressive measures are in

contemplation. "The writer feels that while he cannot point to much accomplished, he has worked to the limit of his strength, and he can only entreat the Lord of the harvest to send forth laborers into his harvest."

MARDIN. — KINDERGARTEN SCHOOL.

This school was opened by Miss Nutting last year as an experiment and with few appliances, but she reports an increased attendance although the tuition has been raised to fourteen cents a month, "which seems an almost impossible amount to most of the people." The school has been particularly fortunate in securing as assistant teacher a graduate of the Constantinople Home who is a native of Mardin.

Madura Mission.

CHARACTER-BUILDING.

MR. WASHBURN, in writing of the Pasumalai Institution, says:—

"The great work that such a school as this has to do is to create character out of the subject classes of a country degraded by a heathenism and a social system as bad as exists upon the face of the earth. Pray for us; help us; expect the power of the Holy Spirit to work among us; and don't be disappointed if we do not produce character as easily as a farmer raises turnips. It is much easier to impart a knowledge of mathematics and science and English than it is to make Christian men. But we shall surely get our supply of holy and devoted ministers if, as a mission, we are worthy of them."

THE REPROACH OF THE CROSS.

"You, in America, have very little conception of what it is for a man of the better classes here to become a Christian. Here are two young men whose friends and relatives have told them within a month that if they did not return to them and undergo purification they would proclaim them dead and perform the ceremonies of the dead for them; thus cutting them off from property, family, and

friends, for Christ's sake. Four times within the last few months have our verandas witnessed scenes between young men, on the one hand, who have resolved to come out as Christians, and parents and relations, on the other, who were in anguish at the loss of their sons to a new religion, and at the disgrace and shame that would fall upon all the family and clan by the lapse of some of their members into the community of outcast Christians.

"Here, while I am writing, is a case that is occupying our solicitous care. It is that of a young man about nineteen years old, long a seeker after the truth. A few nights ago he eluded his family, traveled forty miles on foot, was pursued by them but reached here in safety, and he intends to remain here if his friends do not carry him off by violence or get possession of him through the law. He has been here before and knows why he left home and what he has come for. When he came before he was accompanied by his brother, who has given up his purpose; and the parents' success with the older brother encourages them to make more resolute attempts to worry out and carry back this young man also. In two other recent cases young men have fled here for asylum, and have gone back with their friends only after securing the conditions they made of being allowed to live unmolested as Christians in their homes and villages.

"On the other hand, schools are doing much good in opening a way into the wastes of heathenism, and so making the acceptance of Christianity more easy. The son of a Hindu village magistrate has attended one of our primary village schools, and begged to be sent to a Christian high school; and the father has been so impressed with Christianity that he has allowed his son to come here and live and associate only with Christians, totally disregarding the customs of caste so dear to caste-ridden Hindus. Another boy, the son of a petty native nobleman and heir to the title, had been interested in one of the village schools

and came here at the beginning of last term with his mother's approval. At the great Madura feast, in April, his father is entitled to certain honors and worship by the procession conveying the idol to and from the temple. The attraction of such a grand pageant for a boy was naturally very strong; and boy-like he asked leave to go home. I gave him permission, fearing that, after these glories of heathenism contrasted with the quiet of Christianity, we had seen the last of him; but at the opening of the new term he is here again in his place in class as usual, and, I cannot but hope, to be forever a better man by reason of his connection with the school.

"These are but two of several Hindu boys in the boarding department of the school. I will not add to the length of this letter by narrating other cases of interest in the school. Many friends, young and old, in the Sunday-schools of America are contributing for the support of scholars in Pasumalai. Will they not also pray for these and others like them in the school? By coming here they have taken some long steps towards being Christians. Could you at home when every day you pray, 'Thy kingdom come,' do better than to add a special petition for these young men who stand on the borders of the kingdom, almost persuaded to enter it?"

JUVENILE EVANGELISTS.

Miss Swift, of Madura, in speaking of the opening of a new term in her school, says:—

"We have begun our term quite happily. In our first prayer, or praise, meeting I was greatly gratified to hear the reports of spiritual help and blessing many had received during the vacation. One girl who lives in a remote village thanked God that he had given her opportunity and courage to go out among the heathen women and tell them about Jesus. Another had been praying for a heathen woman and had had the joy of learning that she had received Christ as her Saviour. One had been teaching some little

heathen girls who had come regularly to the school during the vacation. I am myself exceedingly happy over some of these same little girls who began to come to the school about eighteen months ago. They are, I believe, earnest little Christians. I never saw more evident faith and greater eagerness for knowledge of Christ, even among older people.

"Two little girls, the daughters of one of our catechists, during the recent festival got together all the little papers and tracts they could find and took their mats and went down into the bazaar street where there was a surging crowd of people. They might easily have been trampled upon or crushed in the crowd, but they were not in the least afraid. They spread their mats down under the eaves of a heathen car and began to sing the little hymns they have learned in school, 'Jesus Christ the Saviour of all,' and others like this,—and there they remained until they had sold several annas worth of books and tracts. In the meantime their father, who had missed them, was searching for them in great anxiety of mind, and as he went down the street he suddenly heard their baby voices as they were singing together the sweet little Christian songs to the listening crowd."

Foochow Mission.

THE OUT-STATIONS.

MR. HAGER wrote from Hoi In, May 13:—

"I have been in the country for some four weeks, engaged largely in preaching and teaching. We have daily services at Kwonghoi and here, usually in the evening, while the day is spent in visiting the villages around these centres, or preaching as we have opportunity. A part of the time is also devoted to teaching the Bible. Our *prayers* morning and evening really partake more of the nature of Bible-class instruction than what are commonly called prayers at home. Each one of us reads a verse, after which questions are asked and explanations made as the necessities of the case may

demand. Each worshiper is thus trained to some extent in the exposition of Scripture, and some who have had no special training do remarkably well, perhaps better than the average Sunday-school scholar of America.

“At Kwonghoi a few persons have been led to examine the truth, and we hope for good results in one or two cases. Still it often happens that the interested ones stay such a short time that the seed sown does not bear fruit. A great many people come to Kwonghoi to take passage for Hongkong and Macao and some other ports of the surrounding country, so that many only hear the truth once or twice. We are then at least sowing the seed, even if our hopes are not always realized.

“For a few days I also visited the island of St. John, where the noted French missionary Francis Xavier passed to his eternal reward. Here I found a Catholic church with some ten or twelve members. Formerly the number was somewhat over one hundred, but many of them returned into the world again during the Franco-Chinese War, in 1884. The population of the island consists probably of some 20,000 or 25,000 inhabitants, who represent chiefly the agricultural and fishing classes. We also do not escape persecution altogether, for one of our number was recently struck with a stone on the head, which lacerated the flesh considerably.

“At Hoi In we are preaching, bearing, and suffering for Christ's sake. Some are glad to hear, while others revile us. The belief in idols and demonology is

almost greater than it was during Paul's time in Asia Minor.”

Japan Mission.

WILLING LISTENERS.

MRS. STANFORD writes from Kyōto: —

“In my calls in the homes of my Sunday-school class I have found so many openings for direct Bible work that it has been a trial not to improve them, and in the fall I hope to be able to do so. In my visits to the homes of the people I always find a warm welcome, and they are always willing, often eager, to hear about ‘this way.’ For two or three months a class of girls from the city normal school have come to me once a week, for Bible teaching. They are remarkably bright girls, and have known nothing about Christianity before, and it has been a great joy to see them grasp successively the ideas of God, of sin, and of salvation.

“I have had a very efficient helper in my Sunday-school work this last year, but she has moved recently to a place across Lake Biwa — Minakuchi. There is not another Christian there, and it is her hope, and mine, that she can start a little work during the summer, and that in the fall I can go over once a month and help her. The work on all sides is wonderfully promising — the only drawback being that there are so many, many calls to which we cannot respond. The temptation is to work before one has the language, and deprive one's self of the time necessary for it.”

Notes from the Wide Field.

AFRICA.

THE CONGO MISSION. — Mr. Richards, of the American Baptist Missionary Union, reports that the work at Banza Manteke, the place where so many converts have been baptized, is still prospering. The young church has been greatly tried by persecution as well as by sickness and death. Not less than twenty of those baptized have died, and the fatality has been a great stumbling-block to the heathen, who have asserted that the sickness was sent by their gods because they have been neglected. This has

prevented many from accepting the Christian faith. The heathen are bitterly opposed and would take the lives of the Christians if they could. Recently seventeen were baptized, and others are asking for the ordinance, and the knowledge of the truth is spreading far and wide.

ENCOURAGING reports are brought from Stanley Pool on the Congo, by Lieutenant Liebrechts, formerly commanding that district. From the summary of his report, which we find in *L'Afrique*, we learn that the station of Leopoldville, which two years ago had a large population, in part stable and given to trading, but part fluctuating and in no wise agricultural, is now the centre of a vast cultivated region which provides food enough for the garrison. This example is imitated by neighboring tribes, who have made up their minds to till the ground rather than trade exclusively in ivory and rubber. The use of the poison test is diminishing; local wars have nearly ceased, differences being submitted to the white chief's arbitration. The Bateke tribe appealed to Lieutenant Liebrechts to restore their monopoly of the ivory trade, which is now shared by European trading houses, but he replied: "Trade is free to all; as for you, the time has come to cultivate the ground and to fish."

On the Kassai River also, especially at Luluaburg, flourishing plantations are reported. A letter from M. Legat, one of the commandants, says: "This is the country of plantations, of cattle, of great rolling hills covered with short grass. It is the life of the Boers rather than that of the Congo that we had. We train bulls for riding and they are worth more than horses. They are ugly enough, but they are getting used to it. No horse could do what a bull can — swim the rivers and climb and descend the steepest hills with admirable surefootedness and unparalleled strength. I have trained for my use an enormous sorrel bull; he travels very well, and you would be astonished to see me on this beast going over obstructions on the gallop as easily as upon the best racehorse. Every day we have fresh butter and cheese. As to the natives, they are the best negroes I know. In short, I am extremely pleased here and am never sick." M. Legat has been in the Congo region for eight years.

THE CONGO RAILWAY. — The Belgian Chambers have voted a subscription of ten million francs toward the cost of the Congo railway. This does not mean that Belgium and the Congo Free State are to come into any political relations, but the subscription is made in the interests of Belgian commerce. It would seem that the building of this railway is now assured. A Zanzibar merchant has contracted for the transport along the Congo of the material for the construction of the railway.

THE ENGLISH CHURCH MISSIONARIES IN EASTERN AFRICA. — *The Church Missionary Intelligencer* for July contains letters from several missionaries at Mpwapwa, which is some two hundred miles from the east coast. These missionaries give the reasons why they had decided to remain at their posts, notwithstanding the invitations received to secure safety by flight. The natives about Mpwapwa were friendly, and it was believed that they would gladly fight in defence of the missionaries in case of any attack. But it is earnestly desired not to involve the mission in any conflict of arms, and the powder which the German lieutenant in command proposes to leave in charge of the missionaries, they will not give out to the natives, though they have full permission to do so. The English consul at Zanzibar sent an escort to conduct the missionaries and their families to the coast, and these brethren are somewhat troubled at the thought that they may be accused of recklessness and ingratitude at not accepting the provision thus made. But they agree that the mission property would be destroyed, that their influence over the natives would be weakened, and that at present there is no such extreme peril as to make it clear that they should seek refuge by flight. They write cheerfully of their decision, well aware that they may pay the penalty for remaining with their lives, yet hoping for deliverance, and assured that the Lord calls them to

stand for him and his truth among the people whom they have been permitted to reach with the gospel message. Mr. Price writes: "We must not leave God out of our reckoning. And then there seems to be quite as much danger in going to the coast as in staying here, and if we are to be killed, I think, of all places, we would rather die at our posts than in the act of running away. And if we die here it will let the people see that we love them more than our own lives." At a later date, April 8, they report that they are all happy over their decision to remain. May God protect them!

THE SENOUSIS. — This Moslem sect in Northern Africa has grown so rapidly that we are glad to find the following account of it in *L'Afrique*. The Caliph, or "lieutenant of God," has under him a complete hierarchy of subordinate officers who are all mere slaves of the supreme chief. Special couriers at his disposal enable him to communicate with all parts of the community with incredible celerity. Every year, at a fixed time, the Caliph convokes the superior officers in a synod at Djerib where the program of the following year is made up. The various governments, Egyptian, Turkish, and Tunisian, have accorded to the society great fiscal immunities and concessions of territory. It has fifteen stations in Morocco, twenty-five in Algeria, ten in Tunis, sixty-six in Tripoli, and seventeen in Egypt. The sultan of Wadai is one of the most fervent adherents of the sect and it has fairly overrun his dominions. It does not confine itself to the white race; the blacks have been drawn in by its numerous schools founded in the Soudan, which have extended their influence from the Senegambia to Timbuctoo, to Lake Tchad, Bahr-el-Ghazel, and even to the country of the Danakils, the Gallas, and the Somalis.

ARABS IN EAST CENTRAL AFRICA. — The tidings from the mission of the Free Church of Scotland in Nyasaland indicate that though the Arabs are by no means overcome their power is decreasing. These Arabs are cruel and treacherous; they shoot down the natives without any compunctions; villages have been destroyed and parents and children killed; but at the latter part of April matters were quiet. No news has been received from missionaries on Lake Tanganyika, the road between that lake and Nyasa having been closed by the Arabs. A letter from Dr. Kerr Cross at Karonga, April 20, gives much credit to Captain Lugard, who has so managed his one hundred and fifty poorly armed natives that they had prevented the Arabs from advancing, and had saved many natives from massacre. Dr. Cross had been driven from his home in the highlands, but at Karonga they were holding two services on the Sabbath, at one of which they had six hundred people present.

INDIA.

THE OXFORD AND CAMBRIDGE BROTHERHOODS. — There are two bands of missionaries laboring in India to whom frequent allusion has been made of late, and both Sir William Hunter and Canon Taylor have highly commended their methods as most economical and successful, characterizing them as leaning toward asceticism. We find in the *Harvest Field* some notes on the work of these brotherhoods which show that their methods have been quite misapprehended, and that they themselves altogether disclaim any such purpose as has been attributed to them in reference to their style of living. The Oxford Brotherhood is working in Calcutta, and in the one house they occupy there are living at present five European and one native missionaries. They have a chapel and a lecture hall which will hold three hundred people, and the brotherhood have their rooms in the upper story. They are under the lead of a superior chosen from their number, and are all celibates, but are under no vow not to marry, though when they marry they must leave the brotherhood. They wear a black or white cassock with a black cord, and the chief obligations into which they enter are to obey the superior, to practise certain acts of devotion daily, with the study of the Word of

God, and to attend an annual retreat for at least one week. They say of themselves that they make no profession of anything beyond the ordinary self-denial incumbent on every follower of Christ, and that their personal expenses are probably less than those of most missionaries simply from the fact that they live together and are celibates.

The Cambridge Brotherhood has its centre at Delhi, and is indirectly connected with the Society for the Propagation of the Gospel. It labors specially to promote higher education, caring for native Christians, and preparing literature that may reach thoughtful Hindus and Mohammedans. There are six members of this brotherhood, and though they live together, it is much in the same way as other missionaries do. They are hopeful in regard to some of the young men whom they are teaching in St. Stephen's College, but as yet they have not had any baptisms. They receive each a stipend of £175 annually. This, we may say in passing, is more than any unmarried man in connection with any of the stations of the American Board in India receives, and more than many of the married men call for. These facts do not in any degree lessen our regard for those connected with these brotherhoods; they furnish, however, another singular illustration of the inaccuracy of Canon Taylor, and show that he is as wide of the mark when he praises as when he blames.

THE PERVERSIONS OF ROME. — Rev. Dr. Jacob Chamberlain, of the Arcot Mission, writes to the *Mission Field* of a sad sight witnessed by him in May last as he was upon the Pulney Mountains near to our Mission Sanitarium at Kodaikanal. He had heard of a feast to be celebrated in that vicinity, and supposed that it was a heathen festival, and was not surprised at the tooting of horns, the beating of tom-toms, and the boom of cannon. It was on Sabbath day, and on his way to our mission church he saw the crowds thronging the booths, where brisk sales were going on. The whole scene was purely heathen in its character, but to Dr. Chamberlain's astonishment he saw a Roman Catholic church near by, and on asking a Hindu what it all meant he was answered, "Oh, this is the feast of St. Mary, the mother of God." Later he saw pagodas and canopies borne on the shoulders by men. Under one of the canopies was a figure of an angel, under another a figure of the Virgin Mary, some four feet high, dressed in silk and satin, while the third canopy contained St. Joseph with the Infant Jesus in his arms. These images were borne into the street amid the clanging of the heathen orchestra, while the people threw rice and pulse and other light grains over the canopies. This travesty of the religion of Jesus was a close imitation of the ceremonies of the heathen festivals. The worshippers were as thoroughly heathen as ever, though their idols bore Christian names. It was a sad illustration of what Romanism can do.

AN INDIAN REFORMER. — The *Harvest Field* for July contains an account of *Behranji Merwanji Malabari*, who is spoken of as "Commissioner in Northern India," and as having done more than any other living man for social reform among the Hindus. He was intimate with the late Dr. Wilson, who exercised great influence over him, and with whom he often prayed, but Mr. Malabari is still a Parsee in faith as in nationality, and while greatly impressed by Christianity, he stumbles at the question of mediation. He is now only thirty-seven years of age, and is spoken of as an exceedingly able man, a most enthusiastic reformer, yet wise in his methods and self-sacrificing in his devotion. His efforts at present are directed toward the abolition of infant-marriage and the removal of restrictions upon the remarriage of widows. We learn from another source the sad fact that among the Brahmans the average age of marriage on the part of girls is between six and seven, and that girls of eight or nine are sometimes married to men of sixty. This fact readily accounts for the great number of widows, the older men in the course of nature dying long before their young wives. It seems that in Europe the average number of widows among women is nine per cent.,

while throughout India it is twenty-one per cent., and among the Brahmans it is thirty-one per cent. Mr. Malabari would be glad to raise the age of consent to fourteen years, but seeks to compromise with the opposers of the reform upon twelve years of age. And the opposers are numerous, and among them are men in high position, and the struggle to secure the reform bids fair to be long and severe. The remarriage of widows has already been made legal by the British government; yet the rules of caste render the permission given by government almost useless. Society persecutes and renders life intolerable for a widow who remarries, though if she observed caste she would still hold her social position, even though she lead a notoriously dishonest life. Mr. Malabari is seeking the aid of law to make it a penal offence to persecute any one who avails herself of the right to remarry.

POLYNESIA.

FIJI ISLANDS. — Rev. James Calvert gives the following striking figures concerning the work of God among the Fiji Islands: —

“With only nine white missionaries, we have 3,505 native preachers; fifty-six ordained, who take full part in the work of the ministry with the English missionary; forty-seven catechists, 983 head preachers, with 1,919 ordinary local or lay preachers. There are 1,268 chapels and other preaching places, twenty-eight English church members, 27,097 full native church members. These are well cared for by 3,480 devoted class-leaders. There are 40,718 scholars in our 1,735 day and Sunday schools, taught by 2,526 teachers; and 101,150 attendants on public worship. The jubilee of the mission was lately held. Fifty years previously there was not a Christian in all Fiji; now not an avowed heathen left. Cannibalism has, for some years past, been wholly extinct; and other immemorial customs of horrible cruelty and barbarism have disappeared. Though poor, the people are most liberal in contributions for carrying on their own work, building all the schools and chapels and teachers’ houses; and they give generously, at much personal sacrifice, to the general mission funds. Had it not been for the business calamities that have come upon Fiji, as upon most parts of the world, the mission promised well ere this to have been self-supporting. Their deep poverty is borne well, and the riches of their liberality abound. Their religion is a grand and powerful reality in very trying circumstances.”

CHINA.

THE BIBLE IN CHINA. — The *Bible Society Record* reports that up to 1876 the Bible Society had put in circulation in China two hundred and twenty-five million pages of Scriptures. Since that date Dr. L. H. Gulick has been the agent of the society in China, and two million volumes of the Scriptures had been circulated, making fully two hundred and twenty-five million pages more. From letters received from our missionaries we are convinced that these copies of the Scriptures are read in many obscure parts of China which the missionaries have not yet reached. “My word shall not return unto me void.”

A NEW STATION IN SZ'CHUEN. — The London Society has opened a station in the city of Chung King on the Yang-tse-kiang. This city is over 400 miles west of Hankow, and is the trade mart of the vast province of Sz'chuen, the westernmost of the provinces of the empire. Its area is 166,000 square miles; the population is estimated from forty to sixty millions. Twenty years ago Mr. John and an associate were the first Protestant missionaries to preach the gospel to this province, and now the London Society, which has long planned to make Chung King a centre of missionary work in the province, has fairly established itself in this great city.

Miscellany.

BIBLIOGRAPHICAL.

Madagascar. By Belle McPherson Campbell. Chicago: Woman's Presbyterian Board of Missions of the Northwest.

This volume of eighty pages describes in four chapters the island of Madagascar; the character and customs of its people, their political history and religious persecutions, and finally their progress in education and Christianity. It is one in the series called "Missionary Annals," and while much secular information is given, it also narrates in briefest form the wonderful story of missionary labors and successes in that great island.

Islam and Christian Missions is a reprint in pamphlet form of an instructive article from the *Missionary Review of the World*, by one who is familiar with his subject and knows whereof he speaks. Funk & Wagnalls, New York.

BOOKS RECEIVED.

The two volumes, *Christian Progress in China*, by Rev. Arnold Foster, and *Popular Objections to Foreign Missions considered and answered*, by Rev. Edward Storrow, English editions of which we noticed in our last issue, are now published, we are glad to know, by Fleming H. Revell, New York and Chicago.

The three volumes whose titles follow have a special interest as coming from the pen of that earnest Swedish divine now in this country, who has taken a leading part in the evangelical reformation now in progress in Sweden.

The Reconciliation. By P. Waldenström, PH.D. Translated from the Swedish, with notes and an introduction, by J. G. Princell. Chicago: John Martenson. Price, 75 cents. Pp. 118.

The Lord is Right. Meditations on the Twenty-fifth Psalm in the Psalter of King David. By P. Waldenström, PH.D. Chicago: John Martenson. Price, \$1.25. Pp. 303.

The Blood of Jesus. What is its Significance? By P. Waldenström, PH.D. Chicago: John Martenson.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the many missionaries who during the early autumn will be returning to their fields of labor, or going out for the first time, that they may be sustained and cheered in parting from home and kindred; that they may be carried safely by sea and land to their appointed places; and that they may receive and take with them a spiritual blessing and the anointing of the Holy Spirit for their work.

DEPARTURES.

July 19. From San Francisco, for Honolulu, on their way to Micronesia, Mrs. Mary E. Logan, returning to Ruk, and Mrs. A. L. Snelling to join her husband on the same island; also, Rev. John J. Forbes and wife, to join the mission at Ponape.

August 7. From New York, Miss Agnes M. Lord and Miss Mary M. Patrick, returning to the Western Turkey Mission.

August 10. From Boston, Miss Harriet G. Powers returning to, and Miss A. L. Preston, M.D., to join, the Eastern Turkey Mission; also, Rev. Robert Humphrey and wife, to join the Marathi Mission.

DEATHS.

June 16. At Pomona, California, Rev. James Quick, formerly of the Ceylon Mission of the American Board. Mr. Quick was born at Royal Oak, Michigan, August 26, 1829; graduated from the University of Michigan in 1854; after studying theology at the Union Theological Seminary, sailed with his wife (Maria E. Thatcher) November 23, 1857, for Ceylon. Most of his missionary life was spent in Panditeripo, but in 1868 the illness of Mrs. Quick rendered it necessary for them to return to this country, and they were released from their connection with the Board in 1870. Since that time Mr. Quick has been engaged in home missionary work, but always maintaining a deep interest in the cause of foreign missions, presenting the interests of this cause in the churches to which he ministered. His remains were brought from California to Birmingham, Mich., where he had resided during the many years of suffering which he bore most patiently.

July 30. On the Isle of Wight, England, at the home of her daughter, Mrs. Evans, Mrs. Anstice Abbott, widow of Rev. Amos Abbott, whose death at the Isle of Wight occurred nearly three months ago (April 24). Mrs. Abbott, whose maiden name was Anstice Wilson, was born at Danvers, Mass., February 3, 1812, married Mr. Abbott, May 12, 1844, joining the Marathi Mission of the American Board, from which they were released in 1869.

MARRIAGES.

July 3. At Tokyo, Japan, Rev. Horatio B. Newell, of Nagaoka, and Miss Jennie Cozad, of Niigata.

August 8. At Schroon Lake, N. Y., Rev. Henry L. Bailey to Miss Nellie Clute, both under appointment to the Madura Mission of the American Board.

ARRIVALS AT STATION.

August 7. At Benguella, West Central Africa, Rev. Wilberforce Lee and Rev. H. A. Cotton and wife.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. A brief account of the Foochow Mission. (Page 361.)
 2. Young helpers in India. (Page 374.)
 3. Review of the year at Harpoot and Van, Eastern Turkey. (Page 371.)
 4. The year in Spain. (Page 369.)
 5. The reproach of the cross in India. (Page 373.)
 6. From Bihé, West Central Africa. (Page 366.)
 7. Friendly people in Africa. (Page 368.)
 8. The Yezidees, or Devil-Worshippers. (Page 385.)
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Donations Received in July.

MAINE.

Aroostook county.	
Patten, Cong. ch. and so.	15 00
Cumberland county.	
Portland, State-st. Cong. ch. and so.,	
200; Daniel Choate, 5,	205 00
Westbrook, 2d Cong. ch. and so.	24 29—229 29
Hancock county.	
Castine, Rev. Alfred E. Ives,	5 00
Penobscot county.	
Bangor, 1st Cong. ch. and so.	25 00
Brewer, 1st Cong. ch. and so.	9 50—34 50
Piscataquis county.	
Brownville, R.	1 00
Washington county.	
Machias, Centre-st. Cong. ch. and	
so.	16 40
York county.	
Limerick, Cong. ch. and so.	6 50
Limington, Cong. ch. and so.	9 00—15 50
	316 69

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H.	
Spalter, Tr.	
East Jaffrey, Cong. ch. and so.	25 00
Rindge, A friend,	2 00—27 00
Hillsboro' co. Conf. of Ch's. George	
Swain, Tr.	
Amherst, Rev. A. J. McGown,	10 00
Manchester, C. B. Southworth,	50 00
Nashua, 1st Cong. ch. and so.	40 53—100 53
Rockingham county.	
Auburn, Mrs. Susan Dutton,	50
Exeter, 1st Cong. ch. and so., 75;	
Nath'l Gordon, for support Gor-	
don Theol. Sem'y, Tung-Cho, 125,	200 00—200 50
	328 03

Legacies. — Webster, Clarissa Kilburn, by M. A. Pillsbury, Ex'r,

10 00
338 03

VERMONT.

Bennington county.	
Bennington, 2d Cong. ch. and so.	24 65
No. Bennington, Cong. ch. and so.	38 92—63 57
Chittenden county.	
Burlington, Prof. J. K. Chickering,	
In Memoriam J. W. C., to const.	
EDWIN D. KIMBALL, H. M.	100 00
Jericho Centre, Mrs. Jennie W.	
Hart,	1 00—101 00
Orange county.	
East Corinth, Cong. ch. and so.	19 00
Newbury, V. P. S. C. E. for Rev.	
W. F. English, Sivas,	30 00
North Thetford, Cong. ch. and so.	7 77—56 77
Orleans county.	
Holland, Cong. ch. and so.	15 14
Newport, Cong. ch. and so. with	
other dona. to const. Rev. GEO.	
A. MILLS and Dea. WILLIE RICH-	
MOND, H. M.	15 00—30 14
Washington county.	
Barre, Cong. ch. and so.	63 82
Waterbury, Cong. ch. and so.	10 00—73 82
Windham county.	
West Brattleboro', ———, for Mr.	
and Mrs. S. C. Pixley, So. Africa,	30 90
Windsor county.	
Hartland, Rev. W. L. Noyes,	1 75
Norwich, A friend,	20 00—21 75
	377 05

MASSACHUSETTS.

Barnstable county.	
North Truro, Joanna Paine,	5 00
Berkshire county.	
Alford, Cong. ch. and so.	17 67
Dalton, Cong. ch. and so.	80 59
Housatonic, Cong. ch. and so.	76 05
New Boston, Cong. ch. and so.	7 00
New Marlboro', "B."	5 00
Stockbridge, A lady,	5 00
West Stockbridge, Cong. ch. and so.	29 77
Williamstown, 1st Cong. ch. and so.	44 57—265 65
Bristol county.	
Fall River, N. R. Earl, for student, care of Mr. Washburn, Pasumalai,	10 00
Brookfield Association.	
Hardwick, Calvinistic ch.	5 71
North Brookfield, 1st Cong. ch. and so.	52 55
West Brookfield, Cong. ch. and so.	20 00—78 26
Essex county, North.	
Byfield, Cong. ch. and so.	5 00
Georgetown, Memorial ch.	51 46
Haverhill, Centre Cong. ch. and so., 100; Mrs. Samuel Chase, 10,	110 00—166 46
Essex county, South.	
Beverly, Dane-st. Cong. ch. and so. (of wh. m. c. 5.57),	19 34
Gloucester, Evang. Cong. ch. and so.	50 00
Manchester, Cong. ch. and so.	27 50
Marblehead, 1st Cong. ch. and so.	58 00—154 84
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Greenfield, 1st Cong. ch. and so.	30 00
Northfield, Miss'y Soc'y, Northfield Seminary, for Miss Phelps,	25 00—55 00
Hampden co. Aux. Society. Charles Marsh, Tr.	
Brimfield, Cong. ch. and so.	7 14
Mitteneague, Cong. ch. and so.	12 26
Monson, Cong. ch. and so.	29 04
So. Hadley Falls, Cong. ch. and so.	14 13
Springfield, South Cong. ch. and so., 86 72; 1st Cong. ch. and so., 70; Olivet Cong. ch. and so., 38,	194 72—257 29
Hampshire co. Aux. Society.	
Amherst, 1st Cong. ch. and so., 60; College ch. m. c., 47.18,	107 18
Chesterfield, Cong. ch. and so.	10 20
Hadley, Russell ch. m. c.	8 82
Hatfield, Cong. ch. and so.	78 23
Northampton, 1st Cong. ch. and so., 378.67; Mrs. C. H. Ladd, 25,	403 67
Plainfield, Cong. ch. and so.	8 40—616 50
Middlesex county.	
Auburndale, collected by Mrs. J. E. Chandler, for church in Pompanoy, India,	17 00
Cambridge, A friend,	200 00
Cambridgeport, Pilgrim Cong. ch. and so., 84.56; Prospect-st. Cong. Sab. sch., for work of Dr. Constantine, 10,	94 56
Carlisle, Cong. ch. and so.	5 00
Concord, Trin. Cong. ch. and so.	29 92
Lexington, Hancock Cong. ch. and so.	22 50
Newton, Eliot Cong. ch. and so.	150 00
Newton Centre, 1st Cong. ch. and so., 202.18; George P. Davis, 50,	252 18
Reading, Cong. ch. and so.	10 00
So. Natick, John Eliot Cong. ch.	22 24
Wakefield, Cong. ch. and so.	128 38
Waltham, Trin. Cong. ch. and so.	16 82
West Medford, Cong. ch. and so.	9 80
West Newton, 2d Cong. ch. and so.	114 25—1,072 65
Middlesex Union.	
Fitchburg, Rollstone ch., 10; Rev. and Mrs. J. M. R. Eaton, 15,	25 00
Norfolk county.	
Brookline, E. P.	1 00
Dover, Cong. ch. and so., 6.20; Rev. A. M. Rice, 10,	16 20
Foxboro', Cong. ch. and so.	28 22
Medway, Village Cong. ch. and so.	50 00
Walpole, Cong. ch. and so.	29 00
Wellesley, Cong. ch. and so., 25; Miss M. A. Stevens, 10,	35 00
West Medway, 2d Cong. ch. and so.	11 00—170 42

Old Colony Auxiliary.	
Mattapoisett, Mrs. P. G. Hubbard,	2 00
Wareham, Cong. ch. and so. (of which m. c. 1.25),	22 91—24 91
Plymouth county.	
Bridgewater, Central sq. Cong. ch. and so.	57 58
Brockton, Porter Evang'l ch. and so., to const. CHARLES A. RAY and Mrs. WILLIAM S. LORING, H. M.	223 70
Hanover, 2d Cong. ch. and so.	2 65
Kingston, 2d Cong. ch. and so.	20 00
No. Abington, Rev. Charles Jones, Rockland, Mary N. Shaw,	1 00
Suffolk county.	
Boston, 2d ch. (Dorchester), 187.45; So. Evang'l ch. (West Roxbury), 47.16; Eliot ch. (Roxbury), 41.83; Mt. Vernon ch., 5; A member of Old South ch. for Mr. Beach's work, China, 100; E. P. Earyes, 10; Missionary, 1,	392 44
Chelsea, 1st Cong. ch. and so.	27 00—419 44
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Leicester, 1st Cong. ch. and so.	81 55
Oxford, 1st Cong. ch. and so.	80 28
West Boylston, 1st Cong. ch. and so.	28 55
Worcester, Plymouth Cong. ch. and so., 240; Piedmont Cong. ch. and so., 50; Salem-st. Cong. ch. and so., 33.25; "H. H.," 77; A private Thank-offering, 5,	335 25—525 63
Worcester co. South Conf. of Ch's.	
Amos Armsby, Tr.	
Millbury, 1st Cong. ch. and so.	58 09
Whitinsville, "Armenian friend,"	2 00—60 09
	4,217 07

Legacies. — Amherst, Samuel C. Carter, by E. D. Bangs, Admr,	
Cambridge, Abijah E. Hildreth, add'l,	500 00
Enfield, Henry Fobes, by W. B. Kimball, Ex'r, add'l,	250 00
Worcester, David Whitcomb, by G. Henry Whitcomb, Ex'r, in part,	100 00
	5,000 00—5,850 00
	10,067 07

RHODE ISLAND.

Little Compton, United Cong. ch. and so.	
Providence, C. H. Batcheller,	14 00
	10 00—24 00

CONNECTICUT.

Fairfield county.	
Easton, Cong. ch. and so.	9 00
Greenwich, "A,"	50 00
North Greenwich, Cong. ch. and so.	13 55
Ridgefield, 1st Cong. ch. and so.	18 05
Saugatuck, Cong. ch. and so.	17 46
Sherman, Cong. ch. and so.	17 09
Stratford, Cong. Sab. sch., for Miss C. Judson, Sendai, Japan,	30 00—155 15
Hartford county. W. W. Jacobs, Tr.	
Bristol, Cong. ch. and so.	71 13
Canton Centre, Cong. ch. and so.	24 42
Farmington, 1st Cong. ch. and so.	226 40
Hartford, Erastus Phelps,	3 00
Southington, Cong. ch. and so.	35 03
South Windsor, A friend,	10 00
Wethersfield, Cong. ch. and so.	86 36
Windsor, 1st Cong. ch. and so.	106 75—563 09
Litchfield co. G. M. Woodruff, Tr.	
Canaan, Pilgrim Cong. ch. and so.	19 38
New Hartford, 1st Cong. ch. and so.	48 10
Roxbury, Cong. ch. and so.	15 24
Salisbury, Cong. ch. and so.	19 93
Thomaston, Cong. ch. and so.	14 10—116 75
Middlesex co. E. C. Hungerford, Tr.	
East Haddam, A friend,	1 00
Middletown, 3d Cong. ch. and so.	13 08
Millington, Cong. ch. and so.	2 00
Old Saybrook, Cong. ch. and so.	29 67—45 75

New Haven co. F. T. Jarman, Ag't.	
Branford, Cong. ch. and so. with other dona. to const. HENRY G. HARRISON, H. M.	53 60
New Haven, Miss H. S. Foster,	10 00
Stony Creek, Cong. ch. and so.	4 00
Wallingford, Cong. ch. and so.	22 26—89 86
New London co. L. A. Hyde and H. C. Learned, Trs.	
Franklin, Cong. ch. and so.	10 00
New London, 1st ch. of Christ (of wh. m. c., 16.84), 101.08; 2d Cong. ch. and so. (of wh. from the Trust Estate of Henry P. Haven, 250), 1,144,	1,245 08
Norwich, Mrs. Edwin Lathrop, to const. EDWIN LATHROP, H. M.	100 00—1,355 08
Windham county.	
Putnam, 2d Cong. ch. and so.	26 43
Thompson, Cong. ch. and so.	28 00
Woodstock, 1st Cong. ch. and so.	70 60—125 03
	2,450 71

Legacies.—Watertown, Eliza Marsh, by H. M. Hickcox, Adm'r, 300 00

NEW YORK.

Albany, Chas. A. Beach,	25 00
Belmont, L. A. Hickok, for W. C. Africa,	300 00
Brookport, A birthday gift,	1 00
Brooklyn, South Cong. ch. and so., 40; Clinton-ave. Cong. ch. and so. (add'l), Frederick Cobb, 40; East Cong. ch. and so., 22.38; Park Cong. ch. and so., 12; A lady, 10,	124 38
Canandaigua, 1st Cong. ch. and so.	61 00
Cando, E. A. Booth,	25 00
Dunsmville, Willard G. Davis, M.D.	100 00
East Bloomfield, Mrs. Eliza S. Goodwin,	5 00
Fredonia, C. P. Hubbard,	10 00
Homer, B. W. Payne,	10 00
Ithaca, 1st Cong. Sab. sch., for student at Harpoot College, care Rev. C. H. Wheeler,	40 00
Moriah, 1st Cong. ch., Miss E. Dewey,	10 00
New York, 1st Reformed Epis. ch., A lady, toward expenses of Rev. G. M. Gardner, China, 40; Pilgrim Cong. ch., "Two Friends," 10; D. Willis James, 5,000; G. G. Williams, 100; A friend, 50,	5,150 50
Norwich, 1st Cong. ch. and so.	72 50
Olean, 1st Cong. ch. and Sab. sch., for Japan,	5 00
Riverhead, Cong. ch. and so.	75 00
Rochester, So. Cong. ch. and so.	15 00
Warsaw, Cong. ch. and so.	10 00—6,039 38

Legacies.—New York, Sarah Burr, by J. H. and G. Riker, Ex's, 20,000 00
26,039 38

PENNSYLVANIA.

Guy's Mills, Cong. ch.	6 81
Harrisburg, Annie E. White, 1; Ettie B. White, 1; Mrs. Mary E. Rowe, 1,	3 00
Montrose, Sarah R. Dolbeare,	5 00
Philadelphia, 2d Reformed Epis. ch., Bedell Bible Class, toward expenses of Rev. G. M. Gardner, China,	22 56—37 37

NEW JERSEY.

Chester, 1st Cong. ch.	9 00
Closter, A friend of missions,	50 00
East Orange, Trinity Cong. ch.	50 00
Jersey City, 1st Cong. ch. (Tabernacle),	38 50—147 50

FLORIDA.

Inter Lachen, Cong. ch.	5 48
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TENNESSEE.

Nashville, Fisk University Miss'y Soc'y, 13.19; do. Sab. sch., 5, for E. C. Africa,	18 19
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ARKANSAS.

Rogers, Cong. ch.	8 20
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OHIO.

Cincinnati, Walnut Hills Cong. ch.	104 89
Cleveland, Madison-ave. ch., 35; Harvey Rice, 50c.	35 50
Madison, Central Cong. ch.	30 22
Marblehead, Cong. ch.	7 66
Mt. Vernon, 1st Cong. ch.	50 00
Oberlin, 1st Cong. ch., 77.38; Dudley Allen, M.D., to const. FRED LAWRENCE ALLEN, H. M., 100,	177 38
Painesville, Mrs. O. P. Andrus,	6 50
Rockport, 1st Cong. ch.	11 00—423 15

ILLINOIS.

Amboy, Cong. ch.	70 00
Aurora, New Eng. Cong. ch.	45 11
Batavia, Cong. ch.	31 50
Chicago, Western-ave. Cong. ch., 26; U. P. Cong. ch., m. c., 8.94; Mrs. W. Ripley, <i>extra</i> , 25; B. F. Homer, <i>extra</i> , 10; A. B. Willcox, <i>extra</i> , 10; Mrs. L. A. Bushnell, <i>extra</i> , 10; "Cash," <i>extra</i> , 5,	94 94
Glencoe, C. H. Howard, <i>extra</i> ,	25 00
Hinsdale, L. P. Haskell, <i>extra</i> ,	15 00
Jacksonville, Cong. ch., by J. M. Longley,	1 00
La Harpe, Cong. ch.	14 60
Naperville, Cong. ch.	54 40
Oak Park, "S. J. H.," <i>extra</i> , 100; S. W. Packard, <i>extra</i> , 50,	150 00
Princeton Cong. ch.	23 00
Rockford, 2d Cong. ch.	50 00
Roseville, Cong. ch.	7 60—582 15

MISSOURI.

St. Louis, Plymouth Cong. ch.	36 83
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MICHIGAN.

Ann Arbor, Mrs. J. T. Jacobs, for use of English work, Mr. Cady, Japan,	10 00
Columbus, Cong. ch.	12 00
Detroit, 1st Cong. ch.	350 00
Grass Lake, Cong. ch.	22 88
Hilliards, Mrs. L. A. T. Pomeroy,	5 00
Kalamazoo, 1st Cong. ch., 45.38; do. Y. P. S. C. E., for catechist in Madura, 5,	50 38
New Baltimore, Cong. ch.	21 15
Olivet, Cong. ch.	100 00
So. Frankfort, A friend,	1 50
Stockbridge, Mrs. R. W. Reynolds,	1 00—573 91

WISCONSIN.

Darlington, Cong. ch.	15 00
Fond du Lac, Cong. ch.	78 15
Green Bay, Presb. ch.	37 69
Lake Geneva, 1st Cong. ch.	12 00
Madison, 1st Cong. ch.	45 33
Ripon, 1st Cong. ch.	10 00
River Falls, Cong. ch.	15 15
Superior, I. W. Gates,	2 75
Whitewater, Cong. ch.	25 00—241 07

IOWA.

Anamosa, Cong. ch.	50 00
Cincinnati, Cong. ch.	4 00
Des Moines, North Park Cong. ch., Special offering for Turkey,	1 00
Farragut, Cong. ch.	23 71
Grinnell, Cong. ch., m. c.	5 42
Independence, New Eng. Cong. ch.	12 57
Muscatine, Mrs. Louisa Hoffmann,	3 00
Storm Lake, Cong. ch.	12 64
Tabor, Cong. ch.	65 00—177 34

MINNESOTA.

Freeborn, Cong. ch.	3 00
Glencoe, Cong. ch.	10 00
Minneapolis, Plymouth Cong. ch.	227 80
Northfield, Rev. and Mrs. E. M. Williams,	75 00
Owatonna, J. Newton Brown, for a bed in Dr. D. M. B. Thom's Hospital, Mardin,	15 25
St. Anthony Park, Cong. ch.	25 35
St. Cloud, 1st Cong. ch.	10 00
—, A missionary's wife, for support of native preachers at Madura,	50—366 90

KANSAS.

Muscotah, Cong. ch., 6; Rev. L. Pomeroy, 5,	11 00
Neosho Falls, S. B. Dyckman,	3 00—14 00

NEBRASKA.

Cowles, Cong. ch.	3 36
Long Pine, 1st Cong. ch., <i>extra</i> ,	3 11
Neligh, Cong. ch.	13 75
Newcastle, Cong. ch.	2 24
Verdon, 1st Cong. ch.	15 40—37 86

CALIFORNIA.

Los Angeles, 1st Cong. Sab. sch., for house, Shansi,	25 00
Murphy's, Cong. ch.	13 60
Oakland, Ply.-ave., Cong. ch.	25 55
Santa Ana, 1st Cong. ch.	3 30
San Diego, 10 ack't'g'd in Aug. <i>Herald</i> from Cong. ch., should be from 2d Cong. ch.	
—, A missionary's widow,	50 00—117 45

OREGON.

Ashland, Cong. ch.	8 00
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COLORADO.

White Water, Union Cong. ch.	4 00
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WASHINGTON TERRITORY.

Bay Centre, Rev. and Mrs. C. W. Matthews,	5 00
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DAKOTA TERRITORY.

Mayville, Cong. ch.	4 00
Sioux Falls, Rev. W. S. Bell,	5 00
Yankton, Cong. ch., to const. Rev. DANIEL F. BRADLEY, H. M.	125 00—134 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Japan, Kobe, D. C. Jencks,	17 50
Mexico, Guadalajara, Received by Rev. John Howland, for chapel,	161 09
Turkey, Monastir, Girls' Miss'y Soc'y, for work of Miss Nancy Jones, E. C. Africa,	3 00—181 59

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For several missions, in part,	8,504 26
For furnishing house for Miss Hance, Zulu Mission,	150 00
For Miss Pierre, Aintab, for losses by fire,	100 00
For a room in Foochow Hospital,	50 00
For Mrs. Gulick's School Building, San Sebastian,	30 00
For pupil in the Home, Constantinople,	13 00—8,847 26

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> .	3,400 00
For student, care Miss J. E. Dudley, Kobe, Japan,	15 81
For Mrs. Dr. Graham, Turkey, for Beggars' school,	25 00
For Miss H. G. Powers, Erzroom,	13 50
For Misses Leitchs' school, Ceylon,	5 00
For two boys in Rev. R. A. Hume's school, Ahmednagar,	10 00—3,469 31

MISSION SCHOOL ENTERPRISE.

MAINE. — Brunswick, Cong. Sab. sch., for support of a native teacher at Periakulum, Madura, 60; Machias, Cong. Sab. sch., 10; Waterford, 1st Cong. Sab. sch., 4,	74 00
VERMONT. — No. Bennington, Green Box Bank Assoc.	45 00
MASSACHUSETTS. — Boston, Village Sab. sch. (Dorchester), 50; So. Evang'l Sab. sch., for Mr. Chandler's school, Madura, 30; Surplus, Chinese Sab. sch. picnic, 9.30; Groton, Y. P. S. C. E. of Cong. ch., for girl in Miss Closson's school, 15; North Middleboro', "The Gleaners," for support of pupil in high school, Foochow, 25; for pupil in Ponape Training School, 20,	149 30
CONNECTICUT. — Hampton, Y. P. S. C. E., for Africa,	5 00
NEW YORK. — Brooklyn, Foreign Sab. sch. Assoc., 50; New York, Infant Class, Broadway Tabernacle Sab. sch., for Miss Bush's work at Harpoot, 10,	60 00
PENNSYLVANIA. — Harford, Y. P. S. C. E., for China,	4 00
OHIO. — Tallmadge, Cong. Sab. sch.	16 26
ILLINOIS. — Alton, Cong. Sab. sch., Mr. Guy's class, for Girls' High School, Mardin,	6 50
MINNESOTA. — Minneapolis, 1st Cong. Sab. sch.	28 07
WISCONSIN. — Kenosha, Y. P. S. C. E.	3 00
KANSAS. — Chase, Cong. Sab. sch., 1.13; Louisville, "Cheerful Workers," for work in Spain, 1.26,	2 39
OREGON. — Portland, Y. P. S. C. E. of Plymouth Cong. ch.	1 50
CANADA. — Colquhoun, Presb. Sab. sch., for Rev. J. Smith, Ahmednagar, India,	4 00
CHINA. — Tung-Cho, Students' Miss'y Soc'y, for pupil in Amanzintote Sem'y, Africa,	23 20
	422 22

CHILDREN'S "MORNING STAR" MISSION.

MAINE. — Auburn, A friend,	25
MASSACHUSETTS. — Cliftondale, Milton Hawkes, 10c.; Newton Centre, A., towards Miss Little's salary, 25; Northboro', Charles L. Chute, 1,	26 10
NEW YORK. — Buffalo, 1st Cong. Sab. sch., 33.30; Norwich, Cong. Sab. sch., primary department, 10,	43 30
NEW JERSEY. — Vineland, Cong. Sab. sch.	5 93
OHIO. — Austinburg, Cong. Sab. sch., 10; Talmadge, Cong. Sab. sch., 16.25,	26 25
TURKEY. — Monastir, Girls' Miss'y Soc'y,	1 00
	102 83
Donations received in July,	29,714 54
Legacies received in July,	26,160 00
	55,874 54
Total from September 1, 1888, to July 31, 1889: Donations, \$333,373.04; Legacies, \$109,008.73=\$442,381.77.	

FOR YOUNG PEOPLE.

CONCERNING THE YEZIDEES.

BY REV. ALPHEUS N. ANDRUS, MARDIN, EASTERN TURKEY.

YEZD is a Persian word signifying God. According to the derivation of their name the Yezidees should be worshipers of God; but it is plain they cannot be so regarded now, whatever they may have been in past ages.

1. They recognize *One Supreme Being*, but offer to him neither sacrifice nor prayer. They say he is so good that he will only and always do good anyway, so that there is no occasion to either appease his wrath or solicit his clemency.

2. They believe in a *personal devil* who was cast out of Paradise, but who will ultimately be reinstated.

As the author of all evil he needs, they say, to be propitiated and honored, and, because of his final restoration, it is worth their while to curry favor with him while he is an outcast, so that when he shall be restored to favor he will intercede for them.

These reasons explain the esteem and reverence in which they hold

him, the sacredness with which his name — *Shaytan* — is regarded, so that they never speak it, and the almost divine honors paid to his symbol, which is a brazen ox. They hope in this way to induce him, not only himself to do them no harm in this life, but also to use his good offices for them in the life to come so that *no one else* shall harm them.



From Layard's "Nineveh and Babylon."—Harper & Brothers.

CHIEF OF THE DEVIL-WORSHIPERS.

3. They affirm that there are *seven* gods, each of whom, in his turn, governs the universe for a period of 10,000 years.

These gods have the title of *Melek*, which is an Aramaic word signifying king, or ruler. The god now in power is called by them Melek Taäōōs. As they do not know *when* he began his reign they cannot tell when his 10,000 years will have expired.

4. They possess four symbols of this Melek Taäōōs which are of brass, and more nearly resemble a cock than any other winged creature. They call this symbol "Sanjak Taäōōs," which means the banner of Taäōōs.

The reason they give why the symbol should be of this shape is that this god once appeared in the world in the form of a bird. They bow to and worship this symbol, advance to it on their knees, rise, deposit a contribution in a box

placed for the purpose beside the symbol, and then walk away backward, keeping their eyes fixed upon the brazen bird until they have returned to the door of the house in which the symbol has been set up.

There is a symbol for each of the four districts into which the regions occupied by the Yezidees are divided. These districts are :—

(1) The Sinjar, which is west of Mosul.

(2) The Kherzan, which is in the mountains of Koordistan.

(3) Aleppo in northern Syria, including also the vilayet, or province, of Diarbekir.

(4) Northern Armenia, and the Caucasus in southern Russia.



From Layard's "Nineveh and Babylon."—Harper & Brothers.

HIGH PRIEST OF THE DEVIL-WORSHIPERS.

These symbols are carried about in their respective districts to the Yezidee villages by members of the third order of their priesthood, who are called Kowâls.

The Sheikhs Yusef and Azîz, who constitute the second order, farm this privilege to the Kowâls by an annual contract secured by bids. Only a few years ago a contract for one of these districts was sold for £ T.250 (\$1,100).

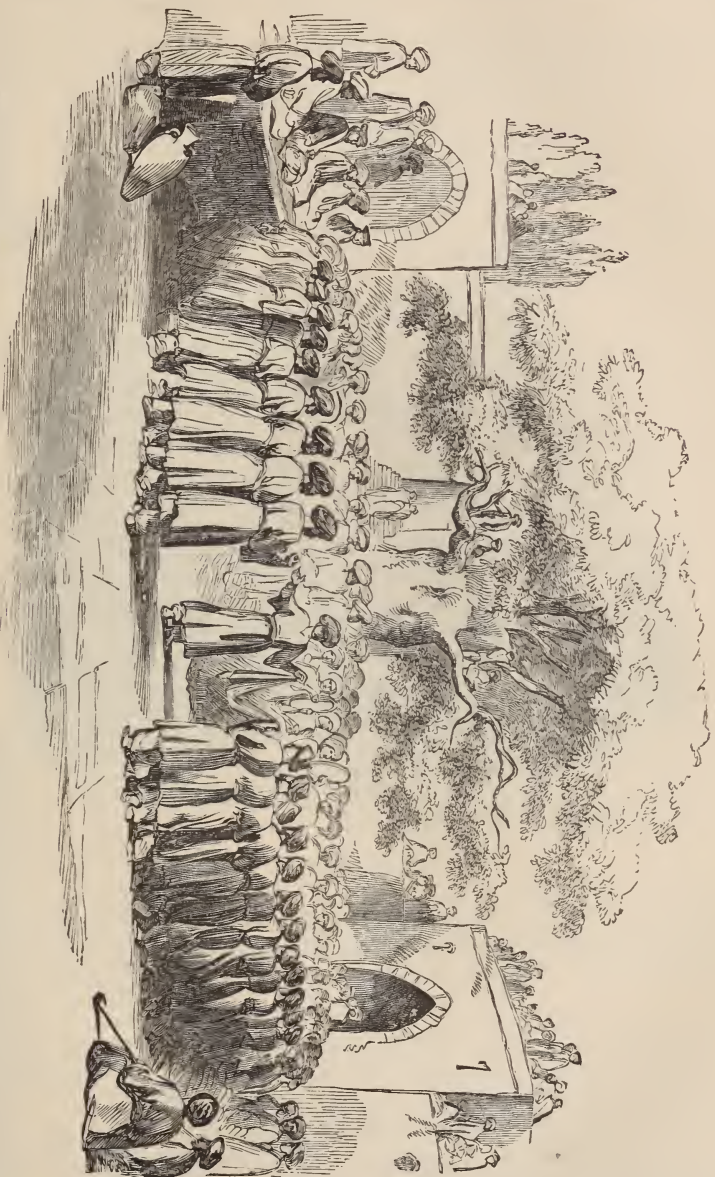
Several months are required to canvass a single district, because the villages of the Yezidees are so scattered, and the only means of travel is by horse.

Whatever the Kowâls collect by means of the "Sanjak Taäōōs," above the amount contracted for, is their own.

Some of the Yezidees claim that this "Sanjak Taäōōs" is the seal and signet

From Layard's "Nineveh and Babylon,"—Harper & Brothers.

DANCE OF THE DEVIL-WORSHIPERS AT THE TOMB OF SHEIKH ADI.



of David, and that it was not made by any earthly artisan, but descended in its present shape directly from heaven.

5. The local centre of their religion is now at a spot northeast from Mosul where stands a large house of worship called "*Sheikh Adi*." Mr. Rassam, the celebrated excavator of Assyrian and Babylonian remains, thinks that the last

name is a corruption of Addai, and that the building was formerly a Christian church of the Chaldee nation, having the name of St. Addai, or St. Taddai, which is in English St. Thaddeus. This apostle preached the gospel in all that region. At all events there is at "Sheikh Adi," a book, not less than 700 years old, which contains an account of Sheikh Adi of Hakkari, who is now regarded by the Yezidees as the beginning and foundation of their belief. They assign to him the same place in their religion that the Jews give to Moses, and that is claimed by the Moslems for Mohammed. They do not reveal the date of the foundation of their religion, but claim that it is *older than Adam*.

6. Much more that is curious and interesting might be written concerning this strange people, but our space will only permit us to add that although we have



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YEZIDEE WOMEN.

been watching our opportunity to get the gospel in among them, while laboring with their nominally Christian neighbors, we have not yet been successful — chiefly on account of their inveterate prejudice against *reading* and against *books* in general.

We did succeed in getting a Yezidee youth to begin reading, but after he had lived two weeks with our helper who was instructing him, his relatives became alarmed at his progress and took him back to his father's house.

Not many months ago, however, word was received from Mardin that an invitation had been received from an influential Yezidee in the neighborhood of Severeke to send a teacher to his village that a school might be started among them. This is a ray of hope for a people of whom we do not yet despair. May we be able to mention things still more hopeful when we again write you concerning the Yezidees.

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